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LEGALIZED PROSTITUTION:

OR,

MARRIAGE AS IT IS,

AND

MARRIAGE AS IT SHOULD BE,

PHILOSOPHICALLY CONSIDERED.

BY CHARLES S. WOODRUFF, M. D.

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TO

THE CAUSE AND PROGRESS OF

TRUTH,

THIS LITTLE VOLUME IS EARNESTLY

DEDICATED.

337 R

PREFACE.

In treating upon a subject so far from the ordinary course of human thought, I shall, no doubt, be harshly censured by the worldly, unthinking majority of mankind. Yet, as I am not writing to please the *majority*, but for the advancement of truth, and the minority of thinkers, whose minds are open to progress, I shall boldly fling the gauntlet at the feet of all opposers, and, at the shrine of truth, encase myself sufficiently in that might which has for its motto *right*, as to withstand all the opposition that may be brought against me by those who "strain at the gnat, and swallow the camel."

I am fully aware that subjects at variance with *public opinion* are treated with much caution by most writers, and with a view to popularity and

the "almighty dollar;" but, believing "God to be our common Father, and man our brother," with *truth* for my *standard of right*, I shall handle the subject in all its bare nakedness, striving ever for the good of humanity. Anchored to no creeds or forms, no dogmas or doctrines of man, no superstitions of the past, I shall take the present development of human life, with its growing, living principles, and, with the mental moorings all loose, float upon the *onward* tide of progress, casting my own individual ideas, concerning the subject I am treating, upon the broad sea of human life, willing to bear all just and unjust criticisms for truth's sake.

To wicked, wayward, erring humanity truth is never welcome, and, when it strikes home at their long-cherished notions and institutions, evokes many bitter sarcasms and unmerited criticisms; yet, *truth is mighty*, and ever *prevails over wrong*.

CHARLES S. WOODRUFF, M. D.

Troy, N. Y., 1862.

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I.

NATURE AS A STANDARD OF RIGHT.

In the beginning God created the heavens and the earth; and of all living things two, male and female, created he; the last act, capping the climax of creative wisdom, being in the making of man in his own image, and giving the finishing touch of perfection in the masterly stroke of artistic skill, which placed Eve at his side,—one of his own ribs, extracted and metamorphosed by deistic fingers, as Adam was taking his after-dinner nap, into a beautiful, lovely woman; while, it is supposed, Adam was dreaming of goddesses and angelic fairies, to awake and find his dream truly prophetic. Thus runs ancient scrip; therefore we infer that the twain were married, in the sight of the Lord, though episcopacy and the various forms and creeds had not yet been discovered.

Also, probably, Cain, who, having killed his brother, being branded by the Lord with the infamous stamp of a murderer, went over to the land of Nod, which, it appears, lay upon the east of Eden, and *inhabited*,—though Adam and Eve are said to be the first and only human beings the world as yet contained,—*and knew his wife;* and Enoch, Irad,

Mehujael, Methusael, and Lamech, were also married in the same manner,—that is, in the sight of the Lord, being drawn together by the affinitizing ties of their natures; though, probably, the population of those times being small,—at least it was so by Bible account,—they had but little choice of wives, or the wives of husbands,—Cain, although a murderer, being quite acceptable, as we learn.

Thus we nowhere learn that the ancients, of Bible time, had any peculiar ceremonies or laws of marriage, but simply took unto themselves wives and husbands where their *natural* likings ran, joining themselves together by the laws of their natures, such as God gave them, instead of any ceremonies of man's construction. It is fair to suppose, however, that the people of those times had not so many outward, external incentives to marriage as at the present day, they being more natural, living out the natural impulses and desires of their simple, *uneducated* lives, and less artificial than we. Money, arts, fashions and modern follies composed no part of their lives; and, being unsophisticated in their manners, they appeared unto each other in all their honesty and native simplicity of purpose; consequently, it must have been quite easy to choose a wife or husband of congenial natures, tastes, habits and desires; and, therefore, appearing honestly to each other, mistakes very seldom occurred, and the consequence of such *natural* marriages was evident in the longevity of human life in those days. So long as they acted and appeared honest with each

other, God gave them, in the simple desires of their natures, true and good marriage laws, than which none that man ever constructed was half so good and just; neither can they ever be, so long as mankind transgress the laws of their being, unless, indeed, man presumes to outdo Deity! We confess, however, to a great deal of misgiving as to the truthfulness of the scriptural account of creation, though by it could be found the *strongest* argument against the present mode of living and marrying. But, to lay aside sacred history, so called, we will proceed with our own reasoning and philosophy.

In regard to the creation of *this* world—the earth—we prefer to theorize, that the earth is but one orb, belonging to a single constellation, and shot off, or given birth to, probably by its sun, as a nebulous star or comet, to take its place, by the forces that rule the heavens,—the magnetic and electric attractions and repulsions,—as one of the revolving orbs in this our solar system; and that it underwent a process of cooling and changing for a period of many millions of ages, perhaps, as it continued to fly through the ethereal blue in its annual circuit about the sun, making, as astronomers tell us, three hundred and sixty-five revolutions upon its own axis during each *annual* revolution,—its distance from the sun being ninety-five millions of miles, and its single revolution measuring between five and six hundred millions of miles.

Travelling, with lightning-like speed, through such vast distances in the blue ether, it finally became

sufficiently cool to allow of the condensation of the elements of atmosphere into water upon the concavities of its surface, gradually forming our great bodies of water, and infilling earth in certain strata of rock, and penetrating throughout it, giving to us our pure well and spring water. Thus gradually was earth cooled, and its surface changed, until it became productive of the lowest forms of vegetable and animal life; from whence, change upon change, advancement upon advancement, until, through myriads of ages, perhaps, of growth, decay and progress, man, in the regular sequence of nature's movements, slowly, progressively, found an existence;—from which point of development, up to the present, his history has been one of gradual progression and refinement.

To delve deep, and try to bring to light the starting-point of creation, or of this earth, and the first great cause, we shall not do; but deem it sufficient to *know* that nature is the handiwork of a divine creative power, which we call God; and that *in* and *throughout* the intricate mazes and labyrinths of earth he dwells, manifesting himself to man continually by means of the divine attributes *he* has placed in him, with which to take cognizance of the multiform manifestations of his creation, nature, which, on every hand, displays itself in growth, decay and change, by ever wise working and beautifully harmonious laws.

The laws of nature—the Divinity that rules—are constantly governing and shaping all forms and con-

ditions of life; and man, by these very same laws of life, which pertain peculiarly to him, having attained unto a stand-point of growth and development, of refinement and intellectuality, which renders him sensitive and receptive, is able to comprehend something of the attributes of Deity, by studying into the eternal truths and laws of his own creation and that of the world about him. Thus we come, by one grand leap, from the theoretical, and probable philosophical, beginning of this earth, to the present time, without laboring, by vast research into human science and history, to pile tiresome evidence upon evidence to *prove* what must always remain theoretical.

We *do know*, however, that we live, and are surrounded on every hand by natural objects and scenery; that we are in the very midst of nature, and that we ourselves are a part of that nature, receiving life and support from the great source of all life,—the divine fountain-head, the universal vital principle which pervades nature and the universe,—that deific vitality which throbs and pulsates throughout the veins and arteries of immensity. We will here state, that we mean by nature the earth, with its surrounding elements; and, by universe, the grand systems of worlds which compose, so far as we can conceive, the whole of creation.

God, we say, is the author of *all*, living and being in all, and stretching himself far and wide, in rays of light and love and power, throughout the blue ether that spans from orb to orb, and wraps the uni-

verse, creation itself, in a liquid ocean of life-element, a vast immensity of atmospheric sea. And as human forms of thought cannot conceive a *personal* entity in Deity, or a local habitation for him to dwell in, we are led to the consideration, that inasmuch as he made the world,—the earth,—and is omnipresent necessarily, in order to constantly control every part and particle of it, he is a resident of all parts of the universe; and, being omnipresent, must be a universal spirit of life, pervading everywhere. Thus, by our philosophy, we conclude that Deity lives *in* and throughout his creation; that he is a general, living principle, giving vitality to all things, and *not* a personal being. Such is our God,—a living, eternal, progressive principle, found in every nook and corner of the world, in the various phenomena of nature, as she continually displays, to thinking minds, beautiful harmony and order. Consequently, if we wish to know Deity, and his demands or laws placed upon us to govern and control our lives, we must seek him, first, in the deep recesses of our own souls, and, secondly, in the various phenomena of nature about us; and, as every act of nature is an expression of divine power, we are forced to the conclusion that the manifestations of nature are truthful; and, as truth is an eternal attribute of Deity, that *truth* is *wisdom*. Therefore, to be wise, we must be truthful, and to be truthful, we must be *natural*, and study into and observe the instructions of Divinity in the operations of nature. The process of studying into natural things and

causes, bringing our minds, by thought and culture, to an understanding of them to some extent, we call the science of natural philosophy.

Science is a *truthful* elucidation of the things in nature, their mode of growing, forming, decomposing, etc., to our comprehension metaphysically; consequently, all science is natural, and may be embraced in the term natural philosophy; and the philosophy of natural things is God's language of himself. Therefore, all science is of Deity, can come from no other source, as Deity originates everything, and must be truthful necessarily, as God gives expression to no errors. We can go to no source to settle points of controversy between ourselves, but to science or nature; and, as nature never tells any lies, because belonging to and controlled by Divinity, we must rest with her the final conclusion of all controverted subjects. Therefore, in speaking of matters of human concern, we shall ever resort to nature as a standard of right, by which to prove true or false every human action. The teachings of nature, then, it is our implicit duty to seek to know and obey, inasmuch as they are God's expression of the laws of life, of growth and progress, being truthful exponents of *his* will to all forms of life and all conditions of matter, and the only way we can understand our duty to ourselves and to the world. To know the laws of our being should constitute our greatest study, and to live thereby strictly our highest duty.

Science and nature are inseparable. Chemistry

would be no science if it did not give us correct keys to the solution of earth's component parts,—picking to pieces nature, and thus learning her laws of formation and growth. Thus, by the sciences of chemistry, mechanics, etc., we construct out of nature useful instruments, and make her subservient to our wants and wishes. So all science is nature's own, and speaks the wonderful and beautiful harmony with which her manifestations are carried on. All correct and truthful ideas of life, involving great principles, are scientific. The word science is used in the sense of a knowledge of the *interior workings* of that *eternal vitality* which manifests itself in *external phenomena.*

Thus we have defined science, as we understand the term.

Scientific study teaches us that nature is *dual;* that it has its positive and negative elements; and that the proper relations which these positive and negative forces sustain to each other constitute the beautiful harmony that characterizes the operations of nature, the world and the universe.

Worlds roll in space, or, rather, in the imponderable elements of the universe,—atmosphere,—by laws of attraction and repulsion, held in their proper orbit by the positive and negative forces they exert upon each other; there being, as astronomers tell us, a central sun, or positive power, around which the lesser or negative orbs are attracted. The primary principles of life are *two,*—the great, all positive, and the negative, or magnetism and electricity,

—and there is no existence or formation, animate or inanimate, without these two elements or forces. They are the God-principle, the Deity, in everything, and exist in the lowest formation as in a world, in man as in nature, giving to everything there is a duality, or a compound existence. It is these forces that cause worlds, and then sustain them in their proper places. By their operations worlds are formed, and then infilled with them,—every particle of a world being constituted and receiving a dual life by them. This duality extends throughout everything, and gives to creation its harmony.

Thus it is our earth composes one orb of a constellation, or one orb of this solar system, revolving around its central sun, and possessing, in and of itself, a duality, and, in the general sense, a dual relation to its sun. We suppose that constellations bear towards each other this balancing power, or duality of action, the same as the sun towards its revolving orbs. But, coming nearer home, we will find this dual cast of nature in the earth, and with everything that pertains thereto. The earth has its polarities, revolves upon its own axis, has its extremes of heat and cold, or positive and negative,—magnetic and electric,—in latitude and locality; has its night and day, or turning constantly of its sides towards the sun to keep up an equilibrium on its surface, that one side, by being continually towards the sun, may not become entirely positive, while its opposite side is wholly negative. As it approaches or turns more continually its one side

towards the sun, at certain periods of its revolution around that centre, than the other, brings the seasons in their regular sequence; and when its one side is turned from the sun the most, then winter prevails, or that portion of it is in a negative condition; while, on that part which receives the sun's rays most, summer reigns, etc. Yet, the earth, maintaining its polarities, does not warm all its surface alike at the great central fire-place; but its equator, being more constantly recipient of the sun's rays, while its poles are but little so, gives division to its temperature, and we know certain latitudes by the names of torrid, temperate, antarctic and arctic. These are some of the general positive and negative conditions of the earth in its relation to the sun and its own surface; while it has its exterior and interior conditions,—its internal heat, or positive, and its external cold and solid crust.

In this connection we can only hint at these general conditions, the subject being too vast to be brought more fully into a work like this. We dwell upon them only sufficiently to illustrate, to some extent, the duality there is in the formation and maintenance of worlds; and now we shall proceed to show that this duality is found in every condition and formation of life; and, in doing so, we come, first, to the consideration of the mineral kingdom,—those substances which form, by their chemical combinations, a world out of small particles. These particles are attracted together by their magnetic

and electric powers, holding for each other what chemists call affinities. Rocks and strata of earth are thus formed. We may say that the magnetic and electric forces are the Father-God and Mother-God principles; and that they are found in the mineral kingdom silently and perfectly at work, giving to each mineral its own peculiar life-force, the same as we find in the animal, distinct powers and peculiarities of life.

Minerals unite into combinations only by these laws, and how perfectly and beautifully, every chemist and scientifist well knows. There are no errors manifest in the chemical combinations displayed in the mineral world. Every compound is perfect, and every mineral claims a distinct individuality, or its own peculiar laws of formation and being. With nature beautiful harmony and order prevail. No puny efforts of man can force her to work except by her own laws of formation. He may try to unite two positives, or two negatives, with all his science and skill, yet he signally fails ever; and not until he brings a positive and negative together, having similarities of refinement, or like qualities of magnetism and electricity, does he succeed. Nature's laws and wishes in the matter govern him, and he forms chemical compounds only by her control. Similarities in point of development *unite*, positive with negative. Two minerals being brought together, and having positive and negative relations to each other, will not unite unless there be a similarity in their development or refinement,—unless

the life-principle of each be something of the same quality. Thus there are general laws extending throughout creation, giving a sort of general classification, while each substance and form of life draws to itself, from this generality, its own special law; so, while the world is governed by general, and not by partial laws, each *distinct* formation has *its distinct* power of life. Every formation in nature, and every condition of life, is compound. To dissolve nature until we arrive at a primate, strictly speaking, is impossible,—a primate, in chemical terms, being still a compound; for there is no such thing as a primate possessing only one of the elements of life, either magnetism or electricity, alone, without the other. Everything has within itself positive and negative elements, and yet sustains to its affinities positive and negative relations. Here, in the mineral kingdom, do we see nature's wedlock in its first or lowest conditions; and most beautifully and perfectly does she operate, forming into useful compounds, and decomposing those that have served their purpose, to form again into new and higher developments. Thus continually is she wedding, building, refining and decomposing; the latter being quite as essential to progression as the processes of forming and borning; so to speak; for to decompose is to born into higher conditions.

In all the operations and chemical combinations of the minerals we find there is *duality*,—two elements present ever, and *nothing is* without them.

Having said thus much concerning the powers

of life in the mineral, and the duality necessary, we will proceed to speak of the next higher development, and find how well the analogies of nature hold good, as we trace them through the vegetable.

The vegetable creation is an outgrowth of the mineral; it is the mineral becoming so refined and vitalized, from the action of the magnetic and electric elements of atmosphere, as to assume more active life. The workings of the Father and Mother God principles are very mysterious to us, because we cannot comprehend them fully, and to speculate concerning the cause of the vegetable growth is not our purpose; therefore we shall deem it sufficient to say, that the vegetable supervenes, in the progression of a world, upon the mineral, as the next higher growth brought forth by the operations of these magnetic and electric powers, — a higher, more refined development of life than the mineral; and, as every mineral formation has its law of construction, so every vegetable has its law of growth, and those laws, again, are summed up in the two elements or principles so often mentioned. Through their blending, the vegetable springs forth.

Far away in time, the soil of earth, by the action of heat, light and air, evolved germs of vegetable life in its very lowest, most insignificant development, and through many long periods, or ages, working out its slow progress, one new formation after another sprang into being, as the elements of life refined earth fit for higher and still higher growth continually, until, at present, there is a

vast number of different species and variety of vegetation.

In a general sense the vegetable possesses duality in the heat and cold, wet and dry, light and shade, which are necessary to its growth. The vegetable germ, or seed, possesses all the properties necessary to its growth, when planted in soil genial to it, but not otherwise; showing that there are between it and soil positive and negative relations; yet the seed draws from earth only that which is necessary for its own peculiar life-growth; for instance, the wheat germ, put in soil proper to it, grows only wheat, while, perhaps, another germ, quite different in its nature, will receive from the same soil only that which is peculiar to *its* nature; showing, again, conclusively, that there are laws of growth with each, and an intelligence, so to speak, in the forces of nature, that grows vegetable life with as much harmony and scientific order, as we saw manifested in mineral formations. There is a dual relation, or understanding, between the vegetable and mineral, whereby they affinitize their particles so as to bring forth the most beautiful results. No errors are here manifest any more than in the mineral kingdom; everything is harmony and beauty; and the male and female, or positive and negative elements existing between the vegetable and mineral, keep life constantly in motion; — motion *is* life.

The contemplation of the plant is most beautiful; its material fastenings spread themselves far into earth's substance, to give it support, and draw from

earth its proper sustenance, while its trunk and branches erect themselves into the air, to draw therefrom life and health, and to give to the elements certain properties; to receive the sun's rays, to be *positived*, or warmed into vigorous life by its heat. The plant has a circulation kept up by what is called capillary attraction, but which is really the positive and negative forces balancing each other, its endosmosis and exosmosis, giving its growth and substance finally back to earth, through the kingdom next above, and by its own decomposition; only, however, to be born again into some higher form of life, in nature's eternal round of operations. Nature's forces — the magnetic and electric — work most beautifully, and all her compacts and alliances made in the strictest of faith and duty, made by principle and law, assigned unto it by the Divine Mind. There is here no negative trying to unite with negative, or positive seeking improper, unnatural relations, but each comes unto its *own*, and begets the most magnificent and happy results. They unite in perfect love, and beget in harmony and beauty, fulfilling, to the exactest minutiæ, the *divine* law and order; and God has planned that not only worlds and nature, but man, also, shall be obedient to the laws of reciprocity and attraction, he, too, being, like the world he is made from, dual in his nature.

We have thus briefly shown that there is a duality in all of nature's forces, as they operate to give growth and beauty to the world, and that there is

nothing formed or grown without two principles being ever present — a positive or male principle, and a negative or female principle; and these principles of life, underlying everything, extend themselves as the *forming powers* of creation, and nothing is created in beauty and harmony, fulfilling its highest mission, without the *perfect* blending of these creative powers. We think it not necessary to elaborate further upon the perfect wedlock that exists in nature, to be comprehended by our readers in full; therefore the animal kingdom will next absorb our attention; and, as man is the highest type of life here found, we shall confine our remarks more particularly to him. Having seen that nature, in all her departments up to the animal kingdom, is dual in composition, we have here again to note the same laws of formation, and look at man as he really is.

Out of the grand whole does man grow, by those deific powers which operate throughout creation — the Father and Mother God principle — to produce and reproduce all forms of life.

From the lowest mineral formation, all the way up through nature's consecutive developments, until we arrive at the vegetable, are but steps in nature's progress towards animal life; and, again, the advance of the vegetable from low to high refined conditions of growth, the advent of the animal supervening upon the vegetable, and *its* gradual ascent from low to high in the developmental series, but serve the grand ultimatum, which we of to-day are living

witnesses — noble man and woman. Thus we take it upon ourself to say, that (notwithstanding Bible account to the contrary) man, obeying the general laws of development and progress, which mark the serial advancements of nature in all conditions inferior to him, stands, to-day, higher in his organization, physically and intellectually, than at any previous period of his history since the first germ of human existence sparkled upon the crest of nature's ever further-reaching and onward-dashing waves of life; — is more refined in all his parts, — more like God than ever before, with his giant intellect soaring far and wide into the grand universe of life and thought, delving deep into the laws and conditions of the whole, of which *he* forms a part. The master-piece of Deity, he stands supreme over all created things; to his mighty intellect worlds are playthings to amuse his fiery thought, and in his soul he says, only God shall rule.

We go not into minutiæ, for, tracing life to the soul, we lose ourself in God. From Deity all came, and life traced to *cause* leads us back to God; therefore, we shall look to *truth*, and deal in general laws and principles, which, rightly applied and ever lived out, lead aright.

Primitively, from a twofold action of the life-forces in nature, man sprang, indirectly, from the vegetable, through the animal below him; being the final result, thus far, of the operation of those positive and negative powers in developing, progressing and refining the world, the same as we have

shown the mineral and vegetable to be the offspring of dual forces, and assuming all their different formations and growth from the perfect blending of those elements together. The animal world was undoubtedly the outgrowth of vegetable, as the vegetable was of the mineral; in fact, there can be no doubt about it, for we *know positively*, if we know anything, that the vegetable grows out of soil, and that animal life subsists upon the vegetable, as the child nurses *its* life from its mother's breast, from whom it was born. We know, too, that the vegetable must necessarily have preceded the animal; and we know, too, if there is any truth in science or the analogies of nature, that animal life was, the same as the vegetable, developed first in its rudest, most primitive condition, low and unrefined, possessing very little power of life and intelligence; and that, by gradual refining and developing, it has reached to the height of *man* in his present state. Man is the highest production of animal life, and it is folly to suppose, for a moment, that God used any special means for his creation, any more than the creation of everything else; and the miraculous (!) creation of Eve is a mythic bubble, which long ago exploded with thinking minds.

Man first grew by general laws, working throughout the world to beget and sustain all life, and he continues so to be reproduced as fast as generations die off, and new ones are needed to keep good the designs of his creation. There is nothing unusual

or miraculous about his birth into the world, more than of the vegetable or inferior animal. He simply comes as the highest development of those forces of life, which, we have so often seen, work out all the results of creation, — the Father and Mother God-powers, — and *in whom* the *intelligence* of these God-powers is *individualized* into its most *refined, concentrated condition*, capable of giving the most unlimited and decided expression, and having power to give manifestation to itself in special and various ways, so as to be comprehended by others of its kind, by *means* of the exercise of those *attributes*, given to it, which are more *Godlike* than any other development of the male and female God-powers.

Everything possesses a kind of intelligence peculiar to it; but, when compared with man, everything else is *un*intelligent, simply because the intelligence in man is so superiorly developed to all else. His is the most divinitized; — Deity personified and highly individualized.

Looking at nature in all her unfoldings, we cannot help seeing, beyond a doubt, that there are two forces at work to form and sustain life in every phase of development, and these forces we call male and female, or, if the reader choose, positive and negative; but, whatever term we apply to them, they are the same, and our phraseology in relation thereto does not change them in the least; therefore we shall use one or the other, as seems fitting the writing. Plenty of evidence exists in the mineral and vegetable formations to prove the presence of

two elements, and when we arrive at animal development there no longer exists any possible doubt in the matter; for here we see, unmistakably, the male and female growths, and the relations they sustain to each other. This alone is sufficient to convince any thoughtful mind of the truthfulness of our assertion that all nature is dual, has two elements in its composition, that are the forming and growing powers, adapting all conditions and forms of life unto other conditions, and giving each its own peculiar development and proper use. In all the inferior animal kingdom do these relations exist, and also in mankind are they fully manifest; in fact, upon this point it is not necessary to dwell; for no humanity is so low but what it knows, instinctively or otherwise, these relations. If we look critically into nature, there is no misunderstanding her; she makes plain to us all her truths and phenomena just as fast as we prepare our minds to receive them. Taking a casual glance at man, as an individual, we find his physical structure composed of dual organs nearly throughout the whole system, when anatomically considered; namely, a double set of bones in the osseous formation; a double system of muscles; two circulatory systems, the arterial and venous; with a heart having two sides, or divisions; and two systems of nerves, the afferent and efferent, or nerves of motion and nerves of sensation, arising from two brains, right and left hemispheres, or lobes, — and all springing from a common centre, the "primitive trace," in embryo, that being, or

beginning, with the combination of the male and female elements of life. Further, he has two eyes, two ears, two divisions of nose, two sets of teeth, two arms and limbs, two glandular systems, two stomachs, two kidneys, etc. In physical organization, then, we find him dual, going somewhat to show, perhaps, that two forces operate to produce him double; and, taking the manifestations of the physical as expressions of the spirit, we find that *it* also is dual in the individual; each one possessing a positive and negative side, or right and left use of himself, one side almost always being positive, in action, to the other. However, this sort of reasoning effects but little, since we know that there is nothing without the presence of two producing powers, — the Father and Mother God principles, — and as man is produced by no other means but these two, in their regular progressive order, we know that he is dual in spirit, or, in the forces of his individualized life, made up from the Father and Mother God.

But, as we intend to speak of man's duality in another chapter, we will omit further proof at present. If with our physical senses we can comprehend duality in physical organization, we know that the spirit is dual, since matter does not exist except by the power of spirit. There is no physical life without its possessing a soul, or germ principle, which is the spirit; and we know that man *has* a spirit, which is the controlling power of his being; for when death comes to the physical, the *body loses*

all its animation, and all those *beautiful attributes* which rendered it once so lovely, and gave to it individualization.

Man's body is grown, or compiled, from the elements of the world, by the action of the positive and negative life forces, — the physical from earth, and the spiritual from the spirit element, air, — *through* the *creative power* that dwells in man. The physical and spiritual grow inseparable from each other, until the proper purposes man is to fulfil, in the universal whole, are accomplished, when the physical machine, having been operated by the spirit till old age or accident renders it useless, returns to its native elements, mother earth; and the spirit, freed from its clay, wings its way to ethereal abodes, destined to its proper place in the spirit elements, — the invisible fluids and gases which surround and envelop earth.

After tracing the consecutive movements of nature, from our theoretical starting-point of earth, all the way up from a fiery mass of matter to a beautiful paradise for the habitation of noble man, through long ages of progression and change, we find ourselves the *legitimate* offspring of those deific forces which work out all conditions of life. We have ascertained that we spring directly from God, through the operation of wise and general laws, as the highest birth of his creation, and that we return to him, after a period of earthly life more or less long, by being "born again" *out* of this earthly tenement, *into* the purely spirit state of existence; that

is, we grow into the human form, parts and parcels of the God-powers taking an organization, and, as individuals, progressing and refining more and more, like unto the present condition of deific development.

The human family are the flowers which decorate earth's highest, most refined conditions, being most wonderful in organization and adaptation in the divine will. All belong to nature and nature's God, quite as much as the mineral and vegetable kingdoms, and come under its laws. Man can do nothing save by the laws of his being. Every expression and act is the manifestation of the divine power organized within him. He cannot go outside of nature; though, oftentimes, he may seem to do acts at variance with just and equal standards of right, as gleaned from great abstract principle, and really does so, yet his every act is done by divine law, and harmoniously working laws. What makes an act appear to us as wicked, or bad, is not because it is done contrary to God's laws,—for such a thing would be impossible,—but because it is using or bringing into operation laws to perform the act which are beneath, in point of development, the standard of right to which humanity has attained, in the process of refinement and enlightenment, in regard to what truth and right is. Eternal truth is the mighty standard by which Deity weighs and measures all things, and mankind are refined in proportion to their capacity to perceive what that truth is, and *do right* in living up to their highest concep-

tions *of* truth; consequently, a man's standard of right is *his* appreciation and understanding of *truth*, and none other; therefore all persons should be, as Paul says, a law unto themselves, having their authority for action *within* themselves, which they can only wisely assume by hard *self-culture*.

Thus it is that all persons have within themselves a standard of right, by which to weigh and measure the actions of those around them, in the development to which they have attained, and the perceptions of *truth* they possess; so that what is right for one person becomes erroneous, in a relative sense, for another, perhaps; and no man can, therefore, *righteously* judge his fellow-men by his own self, though there is such a thing as attaining to such a height of human wisdom and knowledge that we can judge humanity by general principles, general great truths, as laid down by the good Father of the Universe in the manifestations of nature. Good and evil are comparative terms, necessarily, from the laws of nature, which range, in order to control the whole, from the very lowest of mineral productions to the highest animal life. The mineral is evil compared with the animal; that is, the animal is superior to the mineral, and therefore better, while both are *good* in their proper places. So we may say of the vegetable, that one development of it is inferior to another, and, therefore, evil to it; and so it is with the animal. There are all grades and conditions; and, coming to mankind, we find them to range in development from the very lowest specimen, so low,

in fact, that it is impossible to tell where the animal leaves off and the human begins, all the way up to man in his highest, noblest state of refinement.

What is a perfect law for one, and to him is right, to another becomes comparative wrong; and so, to each and every one, right is their highest conceptions of truth. In the general sense all is right, for in nature's operations, and Deity's vast concerns, one condition is as much right as another, clearly substantiating what Pope says, in his truthful and beautiful lines, in his "Essay upon Man": —

> "And, spite of pride, in erring reason's spite,
> One truth is clear, *whatever is, is right.*"

Each form of life, though serving its mission in the general design of creation, helping to make good great laws, still draws from those great laws its own peculiar life-force; or, in other words, certain amounts of great principles are imbibed by each, according to the peculiar condition of its organization; and each can *only* assume to itself what is just adequate to its own best development, and *no more;* while the next form of life does the same, and, in the great diversity of nature's operations, no two conditions of life are alike, neither can any two be ever alike, since to be so would produce monotony in nature, and frustrate her progress, which is ever steadily onward.

In not understanding these principles of life lies one of the greatest faults of humanity; for, knowing them not, they judge each other by human measure-

ment, rather than by divine standard, each weighing and judging of another's actions by the stand-point of right within himself, which to him is truthful and competent to all his needs; for each can only hold *his* fill of truth, or what his development gives him capacity to receive, which to another may be too much or too little, and therefore wrong. In the want of this right understanding of human nature spring all the inharmonies of society, and the consequent lack of that love-principle manifest, which Christ beautifully set forth to the world so often in his own life. His example ever showed that his life was governed by principle, and that he judged none in any way except to teach them general laws. Were society taught to appreciate general laws, and to rule their lives upon principle, each one striving to only know and to rule *self*, then would the "Love thy neighbor as thyself," and "Do unto others as you would have them do unto you," be lived out in earnest; but, when single individuals see so little into the great *harmonious whole*, which Deity so perfectly controls, as to take human actions for standards of right by which to judge their fellow-men, making those standards supreme over God himself, what wonder is it that society has so much wrong in it, — wrong which relates to one another; and what else could we expect but that laws of human origin should conflict most egregiously with Divinity?

Were our *law-makers* greater students of nature, seeking to gain knowledge and wisdom therefrom,

and impart to humanity her instructions, instead of striving, from the shallow depths of *human* actions, to make laws to suit every condition of society, we should have fewer laws, more real justice, and much less crime in the world; and by crime I mean bad actions towards one another, and towards ourselves; for the term resolves itself into such an interpretation, since to God we cannot be wicked; for we cannot presume that man, a mere microscopic atom, is mighty or infinite enough to interfere with Deity. Such would be presumptive ignorance, for God is the sustaining power of the universe, and controls every act thereof by general and wise laws; and shall man, weak, puny man, — puny as far as Deity is concerned, but mighty in his relations to the world about him, — shall he say that he is mighty enough to interfere with that power which creates, rules, and sustains worlds? O! for shame, that man should so little know himself and the true relations he sustains to the world, as to suppose himself capable of breaking Deity's laws, or undoing anything HE has made.

Man never breaks a divine law; but, not heeding it in its rightful application to himself, the law *breaks him.* God is a universal power, carrying on the universe by harmoniously working laws; and, as such, cares not for individualized manhood's actions, not even a regret: for HE ever works for their good, and if they, with all their reason and intellect, choose not to understand the laws of life, in *not understand-*

ing them they create their own misery and their own hell, interfering not with God in the least.

Herein, again, lies another great mistake of humanity, in supposing themselves — unthinkingly, it is true — equal with God, which they *must be* to break an infinite decree, and in *making laws* to stand supreme and mighty over those of divine revealing, as set forth to us in all HIS creation, — nature, — and which, will we seek them, are all-sufficient for every emergency of all time.

Law-makers stand more for God, with the mass of the people to-day, than nature does. Theology, with its various creeds and dogmas, makes more laws for humanity than ever Deity did, and laws, too, which every *real*, genuine *disciple* of *nature*, every really great and *free* mind, must see as mere priestly intriguing, based upon ancient mythological records, and used to gain power and authority over the people, — which God never authorized any one to do, for HE gives to each and all alike, — and a worldly subsistence to a few.

I say this not in ridicule, but because it is *truth*, as found in nature, and this little volume is devoted to the discovery of *truth*, as set forth, by Deity, in nature. The simple maxims Christ taught were gleaned from nature, by his own internal perception of truth, and given to humanity in a proper sense of his mission and *duty* to them. He had light, and he chose not to cover it under the bushel; and were those, who style themselves divine (!), of the present day, greater students of nature, and teachers of *nat-*

ural philosophy, instead of giving out to the people teachings of pretended divine command, derived from scrip of ancient, *barbarous* times, the "world would be the better for it." The various creeds and formulas of religion do more to chain down and enslave the mind than to christianize the world,—do more towards making sinners than saints; for God and nature are broad and comprehensive, and cannot be understood *rightfully* by minds narrowed down to a small creed, as a point around which to centre all their hopes for time and eternity, finding Deity wholly within church walls; a sort of treadmill religion, growing by what it feeds upon,—its own jealousies and prejudices,—and insuring a passport to heaven (!) by the punctuality and devoutness with which each one attends upon his own peculiar form and ceremony; as though he could give direction and distinction to his spirit, to higher and greater favor with God, by combining himself with *associations*, when *God works wholly* by *general* and not by partial laws, giving to each, *whether in or out of church*, as his or her *life justly* deserves, knowing no distinction of persons!

He who lives honestly and truthfully ever receives his reward, whether guaranteed to him by some priestly man or ceremony, or not. With God, the *good* are ever at peace, let them stand religiously where they will.

The simple, humble student of nature, seeking to gain truthful lessons of life therefrom, though a non-church disciplinarian, meets with high favor from

God, *in* the happiness that accrues to him in understanding the laws of his own being, and cultivating the faculties God gave him to their *highest and best use.* Such is *our* religion, that which God so plainly reveals to all in the laws of life. Our God is just, and deals with every one according to his just deserts, by general laws; that is, we are happy *here* in proportion as we understand the laws of our being, and progressed *hereafter*, into high or low conditions of happiness, as we live out the laws of our lives *while here.* If we live in ignorant superstition here, finding Deity and *all* his instructions wrapped up in some favorite creed, some *popular* religious dogma, we shall have much to learn at our birth into spirit-life, and a great deal to *unlearn.* The human mind cannot grow unless it is left *free* to roam immensity, and contemplate God in all the manifestations of nature, seeing beauties in all her operations, and gaining knowledge and wisdom therefrom, without the fear of being stigmatized with the epithet, so *uncharitably* and often used, of infidel and sceptic. *Our* greatest thanks go up to the ruling power that we are *infidel* to everything but TRUTH. It is as much a law of our natures that minds cannot grow and expand, without due exercise in their own peculiar channels of thought, any more than the body can be strong without its *proper* use. Thought, free and untrammelled, is to the brain what food is to the body,—nutriment,—giving it growth and strength to comprehend wisely the vast and many concerns of life,—power to

judge the right from wrong, truth from error, and making us noble and pure.

Church power and every other power are comparative wrongs, *unless* based upon those principles and truths laid down in the great chart of nature, which Deity has everywhere spread out before us, *from* which to learn our lessons of life, and to read our duties and destinies. His instructions therein, *lived out*, make life a blessing, and earth our heaven. Why was man made *progressive* and *highly intelligent*, if he *was* to have a guide to paradise in the so-called sacred writ?—a *non*-progressive, *lifeless* record of ancient *times* and *doings*,—giving us many instructions in lust, licentiousness, and barbarous, murderous cruelties of many kinds, to say nothing of its manifold inconsistencies. Surely, no sane and diligent disciple of the ever true and living God believes that such is his word of instructions to humanity.

In taking nature as a standard of right, by which to argue our points, we have endeavored to show that *man* springs, through the operation of divine laws, from that nature, and is governed by natural laws, and none other; that he composes a part of the natural world, having Deity within him as the vital, ruling power; and we have also striven to show the relations, in a general sense, man bears to other natural productions, the mineral and vegetable kingdoms, his development in the animal kingdom, and, finally, to one another. We have now to speak a little of his final destination, so far as this life is concerned; and, in doing so, we wish the reader to

bear steadily in mind, in reading our writings, the prefix of this chapter,—*nature* as a *standard* of *right*,—and judge accordingly.

God we have shown to be a universal spirit of life, pervading all parts of the universe, instead of a *personal* being, and the soul-principle of all creation; the invisible essence which operates to sustain and change all conditions of the mineral world in a progressive order, and to give being to all forms of vegetable and animal life in serial, slow developments. The manifestations which the operation of this deific principle gives forth, through nature, in all its various phenomena, including humanity, we call God's laws, acting to sustain, grow, and change all things in one eternal round of progressive developments. Man, we have seen, grows out of nature, the physical from earth, and the spirit from God, or those vital forces which give internal life, by regularly advancing and beautiful laws, growing, as generation after generation steps upon the threshold of time, and passing forward, more and more refined in character, more highly spiritualized, and with a broader and mightier scope of intellect continually. We know, also, that he has his allotted time here, and, after serving his fleeting moment upon earth, shakes off the mortal coil, gives back to earth the physical, and wings his flight to spiritual abodes, there to serve, as continually he ever must, a use in the eternally revolving cycles of eternity. He there has his work to do, and purposes of life to fulfil, the same as *here* he served a use with the physical

machine, *in* which he grew into an individualized representation of deific principle in its highest development. His life there is progressive, as here, continually refining and becoming more spiritualized, to finally be, in seraphic spheres, a celestial non-entity, at-one with God.

Thus we close our first chapter; and may God have pity upon those souls who scorn to know spiritual philosophy, and to cultivate their spiritual natures; for, so sure as they live, just so sure will they awake to the consciousness, ere long, in the spirit-life, of their great needs in that respect; and their surprise, to find that what they *omitted here* must be learned *there*, will only be equalled by their great ignorance.

II.

SOCIETY: ITS CUSTOMS AND FORMS.

Earth we have found to be a single orb, revolving, in its liquid, gaseous life-elements, in its circuit about its central orb of attraction, the sun; being beautiful in its exterior garb, perfect in all its laws of operation; and, following those deific laws which mark the destination of all matter, it becomes more and more beautiful and refined in its processes of development,—a home for all conditions of life, and a paradise for man. It is clothed upon by all that is sublime and lovely, and gives forth sustenance for the perfect growth and happiness of all its progeny.

All the conditions for perfect harmony and happiness are here found, to every creation an adequate supply. Nature lavishes most bountifully upon her offspring, giving everything its own proper place to fill in the grand design of Deity.

The climax of creative wisdom, thus far, is the production of noble man and woman. Out of all the vast variety of nature's operations,—the many changes and growths of vegetable and animal life, in its manifold forms and beauties,—man stands at the summit of all; the most wonderful and God-like, the highest type of Deity's creation, having

more power vested in him than all else; for, by his mighty intellect and powerful reason, he seizes hold of the great and beautiful laws of nature, and moulds her into ten thousand beautiful uses, plying invention upon invention continually. There is no limit to the expansibility of man's brain. As generations go into oblivion, and new ones arise in their places, his brain expands into greater and still greater compass of thought, and his perceptions delve deep, to bring to light more and more of nature's truth. He is a *progressive* being, most emphatically so; and, however much he may try, he cannot tie himself into any fixed notions or ideas of life, without finding that not half a generation is gone before he and his ideas are becoming fast old fogy, and himself in the rear ground, being rapidly outstripped by those whose minds are expanding with their natures. The world has arrived at that stage of development that life is a rapid race to keep pace with nature's fast unfoldments. Creative powers work great and rapid changes, and man cannot long doze in idle contentment without being soon left far in the past. He must be up and doing; must unshackle his mind of all prejudices, and leave it free to roam the vast arcana of nature, and witness the great and varied changes of life in all its unfoldings. He must learn the truthfulness of life at nature's school, and become her humble student, if he would stand foremost in God's creation; for, with Deity, no shallow, hollow-hearted pretences pass for truth. *He* exacts full allegiance, and gives, as the reward, perfect

happiness. He asks all, in the laws of their being, to lay aside their selfish artifices and propensities, and to become again, as he created them, *simple children* of *nature*, doing right unto all, and be most happy.

One of the laws of nature seems to be that no two things shall grow exactly alike in every particular, though there is a general similarity in all *classes* of life. We find this true of mankind: no two are found whose characteristic peculiarities are alike in every respect. Consequently, out of the many millions that live upon earth, we have a very diversified condition of human nature, ranging from the very lowest specimen, scarcely intelligent, all the way up, through each consecutive grade, to man in his highest, most refined development; so high as to range, with his mighty intellect, the vast ethereal depths of azure sky, in search of worlds and systems of worlds, and grasp, with his great power of thought, the laws that there hold them in perfect order and harmony in the grand and majestic machinery which composes the universe. We have seen, in the former chapter, that each peculiar form of life has its especial vital powers. Consequently, taking human life as we find it in its various conditions of growth, it becomes at once evident to the thinker that so many different beings cannot all be controlled by a single law, but that each must *receive that which its own peculiar development needs, and none other;* that what is applicable and right in one, becomes a positive wrong to another, perhaps, because not

belonging to the condition of growth. Therefore, to generalize laws, thinking to bring all humanity under those generalized rules, is an egregious error, and cannot be wisely executed, and, wherever attempted to be carried out in human legislation, creates confusion, inharmony and discord with nature's wiser and more truthful operations, as she unrolls, in the great map of life which lies spread out before each and every one, laws for their understanding, and perfect control and happiness. From nature each human being receives his own peculiar powers of action, as he does his own peculiar organization; and to that organization are only applicable the laws which characterize its development. A and B's peculiarities are not criterions, therefore, by which to judge of C and D; each being an individuality distinct from the other, in all the peculiarities of organization.

In the brute creation, or development of animal life, we observe everything in perfect harmony, and their instincts (which I sometimes think superior to man's reason) guiding them in peaceful, happy lives, apparently perfectly content with that which nature bestows. Then why should man, with his God-like reason, be ever trying, in his legislative acts, to improve upon the Almighty's government, and thus render his earthly habitation less than it was designed to be,—his heaven, and his home of peace, plenty and brotherly love? Why does he not learn from nature just and wise laws of life, and, shaping his course thereby, live in happiness and harmony?

Man, with his mighty reason, is the only creature that lives regardless of the better laws of his being; the *highest* development of the life-forces in nature, and yet the *weakest* in understanding his own powers properly; the most God-like in refinement, and yet the most erring! What singular inconsistencies, yet how true! His many wrongs to his nature give him sorrows and troubles, breed disease and discord, and his selfishness leads to wars and moral pestilences; yet does he plunge along in the dark, ever complaining that the hand of fate should be so heavily laid upon him and his, not knowing or caring to remedy the causes; while those to whom he looks for counsel and advice — the self-styled teachers of immortal truths — teach him no better, if, indeed, they have any light to give upon human living.

We observe in the animal kingdom, below man, no wars; yet we see the stronger ever controlling the weaker, not, however, by holding them in bondage, but by driving them from their presence, to roam where they, too, can be free and equal among themselves.

Such is nature's law, that the strong should ever be superior to the weak, yet leaving each free to fill the places designed for them.

From the actions and habits of the inferior animal world, man might learn much of governmental wisdom, and very much by studying the teachings of nature rather than his own selfish propensities. Nature teaches everywhere *truth*, and man might be noble, pure, and truthful, if he would accept, in a

philosophic manner, the teachings she so kindly and beneficently extends to him, from every tree and shrub, from every flower and blade of grass, from the mineral and animal kingdoms, in their varied and wonderful manifestations. But do we find society, in its modern civilization (!), based upon the principles as set forth, by Deity, through nature, and which so evidently betray the *truth* and right of living? Do we see humanity delving deep into her beautiful labyrinths, and gleaning knowledge and wisdom therefrom with which to decorate themselves truthful, natural, happy beings? Nay, verily, far from it.

A few there are, I know, who live thus truthful; but the majority are wholly absorbed in seeking after the superficial, fanciful, fleeting things of the external world, apparently striving to see how artificial they can become, rather than natural.

Mankind, each and every one, develop themselves by their own peculiar life powers, and generate each their own peculiar magnetism, giving off to surrounding objects and elements good or bad influences continually, just as may be the character of the magnetism they generate; and they generate *good* or *bad*, according as they understand the laws of their being, and live in harmony therewith, putting life to its right use. Thus we, each one of us, operate directly in giving to society good or bad influences, *insensibly*, constantly.

Man's will-power and intellectual forces move the commerce and all the mighty and minute affairs of

a world; so his spiritual powers, by his magnetic influences, though insensibly to physical vision, affect constantly the world about him for good or bad, and render the very air contagious, giving disease and inharmony into the very heart of society. This insensible nerve-aura, or magnetism, is the power of motion, which we all possess, — is the very mainspring of life, and controls all our acts, — is the element that gives vitality throughout the vast domain of the universe. The atmosphere in which we move and gain life is mainly composed of magnetism and electricity; at least, these two elements give vitality, so to speak, to air, and man absorbs it into himself, without which he could not live, and continually throws it off, after using, to absorb more; and the use he makes of it gives it quality to affect in turn the air and objects of life about him; so that the very atmosphere is rendered poison by man's misdoings, his passions and heated excitements.

The greatest power dominant in man is his *will-force*, and by it he controls his every movement, and thus constantly exerts an influence for good or bad upon all surrounding objects. The physical is nothing, and works no use of itself; but the spirit in it, the silent *will*, or magnetism it engenders, are mighty, are the *acting powers*, *demonstrating* themselves *through* the physical continually. The extent of the magnetic and electric relations of life is very poorly comprehended, as yet, by the human family; and the part these elements play, in our lives, is not to be measured by the physical senses. Spiritual

perceptions and philosophy can only grapple with them, and to such comprehension they become of the most vital importance, as being necessary to a *right* understanding of ourselves and our duties in all the affairs of life; for in every act we put forth, these agencies are employed, and their *right use* gives them their elevating effects.

When we employ ourselves, in whatever manner, *will* first operates upon the physical, and magnetism is generated, and the acts thus committed bear their good or bad impress upon society, leaving behind them the stigma of reproach or the blessings of recipients.

All individuals in society possess a magnetism which is peculiar to themselves, being generated *within* themselves, the product of their own peculiar organization; and, as such, it mingles with that of others in all the affairs of life, whether business relations, domestic, or social. We carry it continually with us, a thing we cannot rid ourselves of without sacrificing *life itself;* therefore, how important does it become that we, each and every one, as individuals, should know ourselves, and our own powers of life, that we can *rightfully* and *truthfully* cultivate them, so as to bring forth, from our *internal* selves, the greatest amount of good *to* ourselves and to the world!

Until mankind know self, each and every one themselves, and the *right* use of the powers of life with which they have been endowed by the Universal Father, they have not the mastery over self,

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and are, consequently, unfit to become teachers to others; therefore, human acts pass for nothing, unless founded upon *natural* laws and cultivation. All of artifice and superficial assumption passes for no benefit, and the scale of nature's just and equal standard of right is not in the least affected by such pretences. Mankind's internal motives must be based upon *eternal* truths, to be weighed in that scale which finds *wanting* where nothing is. The right and proper way to teach others, and give cast to society, is by letting them read good and useful lessons from our every-day actions; by showing them, in the purity of our own lives, that we have been studying nature's secrets, and applying ourselves to the good and wise laws of our being, — learning *self*-control and culture at *nature's* school. Herein lies the greatest fault of society: men do not understand themselves, do not live shaping their actions by right and just stand-points of nature within their own souls. Know thyself, O, man! and bear witness to the *truth*. In your every act give evidence to the world of patient self-culture, and an understanding of the laws of life; let each one tell a tale of self-abnegation from all the meaner affairs of society. Thus may the world be reformed, and only thus; for theories work no good results unless accompanied with good, honest actions. One good deed speaks more than a thousand fine words; and noble is he or she in soul who dares to live honest and natural in the face of public opinion, despising all false forms and ceremonies. Such souls will be

revered in memory long after time, with them, shall be no more, and rewarded in eternity; while the shallow, hollow-hearted, who, in the cowardice of their souls, or for a little filthy gain, go sycophanting after the smiles and fleeting fancies of the external world wholly, will reap as they sow, finding much to undo, and all to learn, in that future state of being, towards which all hasten on the swift wings of time. Life *here* is but a *drop* in that great ocean of life, upon whose eternal bosom all must soon launch their frail barks, to ride upon its ever-rising tide, their airy beings wafted along by the gentle breezes of spirit-land towards celestial abodes. *Here* we fit ourselves, by *self-culture*, to take our flight, when time is no more, into bright abodes of light and love, or else to sink among the darkened conditions of earth's unenlightened, where the damps and mildew of bigotry and superstition clothe them around, until, through the scathing trials of a quickened conscience, they learn knowledge and wisdom, and make up for misapplied opportunities while in their rudimentary developments upon earth. The laws of life are imperative and immutable, demanding, some time during time or eternity, just and proper acknowledgment from every child of Deity.

Alas! how many souls grow in ignorant superstition *here*, only to awake from their lethargy in the spirit-world, when the shackles of flesh and sin are thrown off, and they see God "face to face," all their past lives coming before them, as though the

time were but yesterday. So just and coercive, and yet so mild and beautiful, are all the laws of life, that he who understands them is most happy indeed, and he who understands them not, and heeds them not, must pay the penalty to the full of his transgression.

No law of nature is ever broken, *because divine.* They are forever in force, demanding of *all* allegiance thereto; and he who thinks himself sufficiently divine to break a divine command, as found in the laws of his being, must live to pay every jot and tittle of the penalty for the error he *lives.* Nature is ever governed harmoniously and beautifully, in all its various unfoldments and growths, by the laws of Deity, and none other can supplant them. They are as immutable as Deity himself — all but *parts* of great eternal principles. Man belongs to that nature, a thing of God's creation, governed by *his* laws; and, if he would have happiness as the result of his actions, he must give strict heed to all the laws of his being, and *dare* to live them out fully, despite the false forms and errors of a misguided world.

The very act of being independent and free in following out the teachings of nature, in all its relations to ourselves, gives us better, purer and loftier conceptions of the laws of life, and makes us, as Deity designed we should be, wise and happy beings, bearing in our own happy souls heaven continually.

All nature is beautiful when viewed from a peace-

ful heaven within us, and nothing then appears wrong in Deity's vast concerns. All comparative wrong is but universal good not understood. All evil is only relatively so; in a divine sense, there is no such thing as evil. What to us appears evil is that act or circumstance which seems undignified when weighed by our standard of right, to which we have attained in the developmental series of man's progress. As progression is one of the primitive laws of creation, man's *natural* tendency is upward, and his aspirations towards that divine fountain-head of life, unconsciously; so, in that aspirational devotion to the laws of his being, he cannot stoop to the committal of acts, or entertainment of conditions in the scale of progress far below his own, without corresponding evil to himself. Thus it is left every individual to choose for himself whether he will aspire to that which is above him, — to something continually higher and better every day, and to gain some new revelation from nature, — or whether, in his sensual, sordid aims, he will forget the laws of his being, and the divine attributes of his existence, in his love for gain and passional desires. Herein lies the choice between good and evil. The laws of Deity, as they operate throughout the universe, are ever good, and the evil man makes for himself is in *choosing* to *direct* his life by *conditions that are beneath* his *development*, his light and knowledge.

Every human nature is capacitated, by creation, to receive all the light and knowledge that is necessary to the best possible good of its existence, and

no more. Each one must live out his own peculiar organization and mission, one serving as necessary a use in the great creative design as another, yet each must be a law unto himself, because, in organization, each is distinct from every other; therefore, for one to make his or her law unto themselves a standard of judgment by which to weigh others, is totally erroneous. There is only one standard of right, and that is divine will, or law, as manifested through natural phenomena, which is very general in its application, yet *special* to each. So harmoniously do Deity's laws apply themselves to everything, that humanity would live without a discord if each person understood, and lived up to fully, these laws, as they apply unto them; but society of the present day does not thus view life; men live with entirely different aims, and shape their habits and actions by standards of judgment gleaned from human errors and doings too often, and lose sight too much of those higher laws which emanate from Divinity.

Progressing, as man does, from a rudimental starting-point in the lower animal world, it is very natural that, in emerging from that condition of life governed by instinct, to that governed by reason, he should run into many errors; yet, as his intellect expands into God-like proportions, he should begin to see his errors, and to consult, on every hand, Deity's manifestations, gaining therefrom the right and truth of life.

As he rises in culture and understanding, just in

that proportion must he gain wisdom and truth from divine teachings, as set forth in nature, and cast aside the short-sighted views of his antecedents; he must study self, understanding all the different attributes of his own soul, the various physical needs and desires, harmonizing them with natural laws.

When men can so harmonize their feelings with the laws of their being, as to have a brotherly love for each other, and send forth from their souls one continuous smile of love and good feeling, then we shall indeed have the millennium with us, and heaven upon earth; then will each appear unto society as he or she really is, and all misunderstandings cease, and love and harmony take the place of discordant jars and loathsome evils, which grow out of the present inharmonious conditions of the social world; then will disease cease to reproduce itself, and man return to be like unto his more primitive state, when instinct governed him, free from all sin, and pure in heart and soul, save that now he is guided by a God-like reason, which grasps and makes use of the various means of life about him, by which his increasing wants are ever supplied.

But does society thus live and rule its acts? Is universal love and brotherhood one of its present attributes? Does it predicate its laws upon divine revealings as manifested in nature? Nay, verily! but, on the contrary, higher, *living* laws and teachings are almost wholly disregarded, and the views of short-sighted, wily political and social autocrats constitute the code of life. Human schemes, and

interests of the few, make barren the rich soil of human nature, where God planted the germ of every good, and bade us grow and expand, in the light of his smile, into beautiful, full-grown man and womanhood.

The human mind is capable of high and pure conceptions, of great expansion and comprehension, when cultivated *naturally*, being left untrammelled by that which is false and degrading; but when confined to a *fixed* dŏgma, or doctrine, let it be what it will, it soon becomes narrow in all its aspirations, — if, indeed, it ever had any, — losing sight of its divine qualities, in the trivial concerns and absorbing interests of its worldly creed.

This worshipping creeds soon becomes an habitual thing, because there is not *life* in it. It is a stake driven, around which those tied unto it can revolve at certain limits — limits set by man, not God.

Minds whose aspirations become habitually anchored to earthly forms, cannot grow; their idol of worship stands in their own light. They live in it, see through it, and die hemmed in by its prejudices, to the exclusion of truth and light from God and nature.

"Verily, ye cannot serve God and mammon." You must choose for yourself one or the other; and as you choose so shall you be, — a thing of beauty and purity, rising to nobility of manhood, or a low, grovelling worm of earth, with no aspirations higher than the aims you follow, and incapable of mounting to any lofty pinnacle in the scale of human progress and development.

Like the laws of natural philosophy, which teach us the tendency there is between heat and cold to blend, when brought in contact, until there is a perfect equilibrium established, so in spiritual philosophy the law holds complete; teaching that there is a constant tendency to equalization between the magnetic and electric relations of individuals, the higher elevating the lower, and the lower depressing the higher, until they become equal, or upon the same plane. So that when mankind stoop to the entertainment and enjoyment of life in conditions beneath their own development, they degrade themselves and retard their progress. I do not here wish to be misunderstood. Man may stoop with all the love of a ministering angel, and kindly help to raise his weaker brother man up, and, in so doing, raise himself. The *motive* is then to *do good*, and brings, with the act, good to each. But when his motives in associating with the low are to seek amusements or wealth, there follows a corresponding evil. The *aspirations* of his own mind draw him up, or sink him down. He must ever press upward, keeping sight of the *natural* tendency of his inner nature; and, while he holds himself pure and holy, he can do much to elevate those who need assistance, by kind words and attentions ever, but *most* by the example he sets in his own purity of purpose and action; for he who lives for the truthful cultivation and elevation of his own inner self, will surely rise in worth of manhood, intellect, morality, and goodness; and, as such,

though not appreciated by the world at large, *must* be respected by all; yet, greater than all, he has *self-respect.*

If mankind would be what the Creator has designed them, they must not forget that they have spiritual as well as physical natures, and that it is the spiritual which wholly controls and adapts the physical to its will; and, further, as that spiritual *will*, or being, is rightly cultivated and developed, so shall be the physical in its actions, *beautiful* or *not.*

Society must come to a better appreciation of these things, before it can expect anything like perfection; for, if there be any human infallibility, it must be in being *natural*, heeding the laws of our spiritual natures, and thus refining the physical. Society must learn these things soon, despite its prejudices to the contrary; and not only know them, but put them into active practice; for soon it must be the standard of worth to know self, and to show the best cultivation of our better, interior natures — the spiritual man.

Merely temporal, external, outside vanities and shows must, ere long, pale into insignificance before that spiritual light and wisdom which already hangs its protecting folds, like a luminous cloud, over this nation, demanding acceptance into the hearts and understandings of the people. It is a divine light, sent by those ministering angels — departed spirits — to teach truth, love, and wisdom to low, grovelling humanity, who, in their idolatrous worship of

creeds and forms, of men and old staid notions, have neglected the cultivation of that very principle of life within them which is the divine spark from the great eternal fountain of God.

The world has many, very many theorists; but of those who go quietly along in their mission of good deeds and kind acts, living out what they feel and know to be right, it has none too many.

Alas! how *few* there are who *dare* to practise boldly what they feel to be just and truthful! Fine theory is easily spun, but the real act mostly shunned.

It is easy to assume much of outside finery and show, to please the external world, and thus gain popular favor; but to really have that self-culture and worth which endures all trials, and exhibits itself in humane acts towards our fellow-beings constantly, is, *by the world*, considered a misfortune, rather than a virtue.

The appreciation which mankind have of such things is very well evinced in their estimation of the character of Christ, and the manner in which they *live out* the precepts he set forth. Christ did not theorize, or philosophize; but, by the utterance of mighty truths, and the doing of kind deeds, worked out the mission he was sent to fulfil, which a few of the present generation are just beginning to understand.

The Christian (!) world have talked about Christ, and him crucified, very strenuously and long, but have really understood scarcely anything concern-

ing the character of the man, and the vast import of the words he uttered, the mission he bore, and the reform he came to work; for, had he been better appreciated, society would now have had fewer creeds and forms, fewer false notions and artificial mock-modesties, and less of the hypocritical and more of the natural in their modes of living.

Christ uttered truth, great *natural* principles, which are as much realities to-day as they were then, and which, if acted upon, would give us happy results now as then; would furnish us as glorified and noble men and women as Christ himself; for Christ was only *perfectly natural*, and from nature gathered all his power to speak and to do. He learned knowledge and wisdom therefrom; for the Creator, or creative wisdom-principle, has established a world where divine law stands supreme over all laws and forms man may arrogate unto himself, and every living creature is endowed with faculties for the understanding of those laws; and Christ, having clear internal perceptions of Deity's vast concerns and universal laws, saw and uttered, without comment, the great truths that therein were working for the good of the world. Christ derived his power wholly from his peculiar receptivity to the laws of nature; in other words, he was the greatest exponent of Deity that ever lived, because so *perfectly* natural. He knew how to use his own power right — therefore was he strong; and the ignorant people of his time, and nearly all since, esteemed him supernatural, — that is, greater than

God or man; which he must have been to be SUPER-natural; because nature is God's, and Deity is everywhere in it, constantly sustaining the whole.

The most Christ could do was simply to give utterance to the mere abstract truth, without philosophizing and trying to show its application to the laws of men; for mankind had not yet developed to that stand-point of mental growth and refinement, had not obtained that strength of intellect and acuteness of thought, to be very much capable of reasoning, and going metaphysically into the things of nature, and solving for themselves the vast and mighty principles that therein lie hidden.

Christ, being a development far ahead of his age, knew this; consequently, he gave them no philosophy, — perfectly knowing, in his knowledge and wisdom, that they could not digest it; and, with the exception of the few, — his chosen, — he gave them no reasons; knowing well that his mission was to give the few, that could understand him in part, the keeping of his sayings, to hand down to rising generations and to the records of history, until such time as men should arrive at that stage of development and refinement, in their onward march of progress, when they could understand and act upon those principles of Deity shadowed forth by himself, and ever taught in the manifestations of nature in the world about us.

Christ lives as much to-day, ay, more than he did eighteen hundred years ago; for it is not Christ himself, or anything of his, that is so valuable to us,

but rather the *truth* he *uttered*, and the good precepts he gave mankind, — the revealings of nature which he opened unto them. He was an instrument in the hands of higher powers than himself, a willing and natural instrument, and was capable of working his wonderful doings only by the aid of natural laws, and by the help of those higher spirit-controls who ever hovered around him to uphold, and give, through him, a little of divine wisdom to low, benighted man. Through him were merely shadowed forth a few of nature's higher laws, sufficient for mankind to study upon until they should grow to become more like unto Christ, *natural beings*, capable of solving for themselves the great problem of life, in understanding the laws of nature and of themselves.

But, alas! how well mankind have profited by his teachings, the present generation will speak for itself. Wrapped up still in superstitions, and sordid gains and pleasures, they have scarcely, with the exception of a few, a realization of any nature in their possession, save the mere physical machine, the shell-case of the spirit, which they decorate and ornament in fine raiment and vain shows, of one kind and another, seeking continually for pleasure in the exterior world, and apparently caring more to clothe the body than to educate the mind. Their *spiritual* understandings are scarce opened, and the many continue to be led along by the few.

The writings or sayings of Christ have been handed down through the polluting fingers of an

intriguing priesthood, so covered up with superstitions, and changed from their original simplicity, that scarce a vestige of what Christ intended to convey to ignorant humanity, concerning the laws of their being, remains to us; and, built upon its ruins, are creeds and forms, dogmas and doctrines of idolatrous nonsense, almost without number, to which *he* certainly never gave sanction by word or deed; for PRINCIPLES such as he set forth belong to Deity, and cannot be embodied in any temple or creed man may build. They are eternal, universal principles, *free to all humanity.*

In consequence of man's little understanding and *intriguery*, we have a world, to-day, stinted in all its mental and spiritual growth, and with the popular mind so wrapped up in its externalities, that fashion and priestly craft rule that portion who have not character and independence enough to step outside of their educational bias, and investigate for themselves into the *principles* and truths of Deity, as laid out before them in the ever-varying and changing map of life, which nature everywhere spreads out to view.

What better is such a man or woman than a slave; for they barter away their birthright, — their independence to be and to do, — and sell their selfhood to wily, crafty man; allowing their minds to be held in slavish superstition and ignominious fear of a fanciful, wrathful God, portrayed to them from the imaginations of minds of those who ought to and *do* know better. They are told of a Deity who,

painted in the colors of orthodoxy, has more unnatural and devilish propensities than Satan himself, visiting vengeance upon the heads of all those of his children save the elect!!! Nonsense! Are not all God's children the elect? Does he create only for the pleasure of destroying? Ay, *we* thank him that he is ever good; that perfect harmony, and order, and wisdom reign throughout all his works, and that he gives unto *all* his love and blessing continually.

Who gave one man authority over another, that he shall say *live thus*, or receive God's curses? Surely God did not.

If a man have more learning than another, shall he dictate to him? Shall he set *his* puny, insignificant life as an example superior to God's laws in nature? And *especially* in matters of eternal life, guaranteed to *all* by Deity himself, and none other, shall man assume to be the exponent? Who made one priest over many? *Not God.* God gave to all eternal life, and if they but live out the laws of their simple natures, they shall receive most bountifully.

To think that man, the climax of creative wisdom, should call himself an intelligent being, and believe in such unnatural nonsense, — trash invented by wily men, moral scavengers, to gain power and emulation over the people! Why does not man stand up, in all the dignity of his manhood, asserting those birthrights given him by Deity, and exer

cising that God-like reason with which he has been so plentifully endowed by his Creator?

What are our faculties of life good for, if not used, and, by cultivation, brought out in all their beauty and strength?

Men reach the highest altitude of heaven within their own souls only by strict self-culture, and refined development by the rigid exercise of *all* their faculties *harmoniously*.

Who gave the demure long-face, dressed in gowns and cowls, more reason and divinity than the rest of mankind, that he should set himself up to negotiate, in humanity's cause, between earth and heaven?

Do not all depend alike upon Deity for life, all drinking continually from the same great, inexhaustible fountain of nature?

Is one man more mighty than another, that he can receive particular, especial favor from God, to hand out to the people, when all belong to the same genera, one as much *dependent* as another, and each as essential *as the other* to make good the beautiful harmony and order of Deity?

Some, we know, are farther refined and progressed in understanding the laws of life; and, as such, it is their *duty* to enlighten their fellow-beings by teaching them *truth*.

All beings, as God makes them, are good. All *are* God's, and he cares for all. According to their capacity to receive, so is it given unto them. Much they cannot receive, until they have studied and

cultivated self, learning the laws of their being and their needs.

Let this be remembered and well considered: all have the working out of their own *present* and *future* happiness. What they are *they* must make themselves. None other can do it. This is a truth of nature. We grow only by culture *naturally*.

The fashions of society, many of them so false to everything natural, render intercourse between its members more or less artificial and dissembled; consequently, in mere matters of social friendships, little is known concerning those with whom we come in contact; for, seen in all their *fashionable* artificialities, with so much of formality and ceremony, — cold and heartless, too often, — their real, true character is mostly hidden away beneath their assumed exterior; and, when once found, upon a more intimate relationship, proves, very likely, to be far different from what the external appearances would indicate; therefore there arise those feelings of disappointment, envy, and jealousy which so degrade communities, and are the great curse of all society.

Human laws are the demand of human actions; and as man, obeying the inevitable order of his creation, progresses in understanding and wisdom, he grows beyond them, and requires no longer human aid in the way of legislation; for he perceives and governs his life by higher aims and principles; becoming, thus, a "law unto himself." He understands the laws of his own being, and, adapting his

life in strict conformity therewith, he obeys the divine injunctions laid upon him by his Creator; than which he can have none higher, notwithstanding the erroneous opinions of the public, and the *assumed* power of very wise legislators to the contrary. Just in proportion as man understands *nature's* laws — the voice of God — is the necessity for human legislation lessened; though to be *natural* is, in many things, considered to be very wrong by the present code of social life.

To live *honestly*, amid so much of deceit and falsity as society at present presents, is to meet with rebuffs and disappointments on every hand, until, by experiences oft and sad, wisdom is learnt, and the truly honest soul turns from all codes and creeds in disgust away to its own internal nature, for that quiet, and rest, and peace, which are not found in the world of social life. Society is literally covered up in its ceremonies and forms, its fashions and follies; and so rare is it to find a being really untrammelled by its artifices, especially in the so-called more civilized (!) communities, — city life, — that we look at him or her in astonishment, at the audacity displayed in being *natural*, and with admiration at their heroism in daring to bid defiance to public opinion.

But a little more to the point. Suppose that a human character was to appear to the world in all its native simplicity of being, clothed upon and decorated by that which was only natural, having given more attention to the cultivation of that portion

which, by position, is uppermost, — the brain, — than to the ornamenting of the body; had studied harder to learn nature's laws and teachings, and to understand their application to the control of his own individual self, than to acquire the arts of fashionable life, with its train of superficial pleasures and vanities; it would be plain to see, at once, that such a character must be understood as he *really* is, every act speaking forth the feelings and sentiments of an honest soul, and, therefore, deceiving no one in regard to his worth or intentions, as the *exterior* would be a perfect book wherein to read the *inner* man. But, on the contrary, let us look at society as it really is, with all its codes of action and rules of discipline; and a glance discovers to us the vast difference there is between the simple child of nature, unassuming in all his manners and actions, and the polished, varnished devotee of fashion, having *his* manners so perfectly suited to every call of public sentiment, whether right or wrong, as to pass, in appearance, for what he really is not. It is this want of naturalness in individuals which creates so much inharmony in social life, and, consequently, the necessity for human legislation. Were every child of God natural as the very fields, and woods, and vast realms of nature about him, there would be no necessity whatever for human laws; each one would then live by the higher, holier, better laws of his being, and, living thus, be incapable of wrong. But this is supposing humanity had ever lived perfectly natural. As it is, they must be a

long time in arriving to such a condition; which inevitably they must do, if *progress* be an eternal law. It might soon be brought about, however, if humanity would; but when rising generations are not only *not* taught the natural truths of their being, but taught so much which is, rather, false to every truth in life, time must work its slow changes, and fade away with many generations, ere such a happy condition of society be established upon earth. Yet it is the duty of those who have light to set it before the world, and, by every act and effort of theirs, help to bring about a reform in matters of living, which is so much needed.

When man can govern himself, in every act, by divine will, as seen and known in nature's teachings, he is incapable of doing a wrong deed; because God's laws, understood and lived up to, result only in good, unless we impute to God wrong; and it is only when we do not rightly understand them, that what we term evil ensues. Consequently, he, who seeks to govern his life by divine revealings, is *right*, and will, surely as there is a Deity, rise over every obstacle of life, however great, notwithstanding the outer world may laugh to scorn, and, when the mortal is laid aside, ascend, a bright and progressed spirit, to that "mansion not made with human hands, eternal in the heavens,"—his home celestial, to which humanity *all* ultimately tend.

How plain it is, then, that man should be guided through this earth-life more by his internal, spiritual perceptions, those deeper, inner revealings of his

soul, which are the God-principle within him, urging him ever to the right, and which say to him continually, through his most God-like faculty, reason, that Deity dwells in his own internal consciousness, asking only for cultivation in himself, that all the knowledge and wisdom necessary to pilot him over the rough, stormy pathway of life, may be given.

How foolish and unwise art thou, O man, to try to live contrary to the laws of thy being, when doing so only results in evil to thyself, and produces those elements of discord and disease, which we call evil, and which are the present great bane of civilized (!) society!

From not knowing the laws of our own natures arise all the ills of life, socially, politically and spiritually. All the discordant jars of society take their beginning here; and that mighty monster, that levels alike into humble dust the rich and poor, grim disease, *here had its origin.* From its birth in these conditions, it stalks abroad over the land, nipping off the beautiful buds of humanity ere they have blossomed and ripened into the fulness of man and womanhood, and scattering them, like rose-petals before the majestic storm, to an early grave; thus cheating life of its intended beautiful decline,—gently, sweetly fading away, in ripe old age, adown the stream of time,—a being more spiritual than earthly.

Social evils are so prevalent, and covered up in false modesties and appearances, that it is difficult to decide where there is real worth; and in finding

it, as we may suppose, are, perhaps, most sadly cheated; and human law, as if to reward villany, steps in to bind fast conditions as false to everything right and natural, perhaps, as could well be imagined, and to make human errors, growing out of society's cheats and hollow shows, a lasting, soul-debasing curse to entail upon the world. Most especially is this so in matters of marriage. Two may come together, by or through the arts and deceits of society, whose real feelings are entirely different, and will not blend any more than water and oil will mix; yet the human law steps in and says, I will entail the curse of living *unnaturally*, not only upon you, but upon *your children*, born in unholy wedlock, and your children's children, even unto the third and fourth generation. I will make not only *you* pay the dear debt of a wrong step, taken in good faith, by forcing you to the alliance, however repugnant it may be, for an earthly lifetime, but I will also bring forth, from the inharmonious conditions *I create*, disease, deformity, drunkenness, licentiousness, theft, murder, and every conceivable form of crime, to which you shall be the father and mother, and bear the responsibility, though *I* force you to it. O! where is your Christian virtue, and where your boasted liberty, ye Christian hordes, who claim your land to be the country of the free, but which is really the home of slaves,—slaves to fashion, slaves to lust, slaves to princely pomp and vice, slaves to public opinion,

and slaves to everything but the better principles and truths of your being.

Nature does nothing wrong, but works everything out beautifully and harmoniously; then why should man expect pleasure, lasting and elevating, out of inharmonious relations, or good results therefrom, either in social or marital life, when he must see that it is contrary to every law of Divinity? Nature demands it otherwise, and *will* have it so; and, so long as mankind assume positions and relations which are false to the standard of nature, so long must they bear the curse of evil and disease, and thus pay the full penalty of persisting in trying to coerce the forces of their natures to *unnatural*, improper alliances, contrary to the decree of the good Father of the universe.

There can be no transgression of divine law, without there being, also, a penalty attached somewhere; and, so long as society continues to disregard the injunction laid upon *all*, by Divinity, in the laws of their natures, so long will it reap the curse; for they who sow the wind must inevitably reap the whirlwind. And when our legislators will make laws that are more in accordance with divine teachings, *then* humanity will become more as the divine mind intended men should be,—more *natural*, and less artificial; rendering intercourse between one another a sacred, honorable compact, instead of the cheat and fraud which are now too often practised, under the disguise of false laws, and the sanctimonious garb of a false Christianity, so baselessly hol-

low, in its every-day practices, to every just and right principle of life. Society is almost a perfect system of deceits, which every truly honest and great character shuns as much as possible.

Until society can be improved in its understanding and appreciation of the *natural*, — until the root of the evils that at present underlie the social world can be struck at and eradicated, — we must not expect to change its moral tone, or to remedy its present inharmonious conditions; and there is no way possible of doing this except to go to the elementary principles of life, and there work those changes which must reform, eventually, the world; — to teach humanity to learn self and become *natural*, and, in its relations and dealings, to take nature as a standard of right. In none of the relations of society is the nature of things so much to be considered as in matrimony; for out of *these* relations grow the whole human family; and unless they are entered into naturally, — the proper affinities between natures consulted, — there can flow out of those conditions only inharmonies, disease, and misery. Unnatural and inharmonious conditions can give rise to no perfection. This is an axiom in nature, and cannot be gainsaid.

Until society can thus be improved in its tone of morals, men must suffer all the ills consequent thereupon, nor expect to drink into their souls a divine influx of love and light, until, by arduous self-culture, they capacitate themselves to receive; for, *remember*, "to him who hath shall be given,

and from him who hath not shall be taken away even that he hath;" that is, those whose natures are open to the full influx of divine revealings, and to the understanding of nature's demands upon them, giving heed thereto, shall grow great and strong in knowledge and wisdom; while those who keep their true natures hid away, covered up by falsities, and subject to no *natural* cultivation, must grovel in darkness *spiritually*, and be left far behind by the advance march of progress.

Man has it in his power to make himself almost a God or a brute, as he will; for unto him are given great and mighty powers, which it is left him to cultivate and bring forth in strength and beauty, by giving them that natural stimulus to growth which they need, or, by neglect, to dwarf all his powers, and grovel blindly on through earth's pilgrimage. Man must understand the right use of all his faculties, if he would bring good *out* of himself to society; must so live that his every-day acts speak for him a high mind, well cultivated and stored in that wisdom which flows from the eternal fount. Man cannot be a God and a demon at the same time; neither can he be a high-minded, dignified man, while his life is spent in pursuits beneath the nobility of manhood, to which he should aspire; for man moulds himself by the practices and uses to which he puts his life. He *is*, or becomes, what his aims are, high or low; a fact most significant.

In the present state of society, a person must be like it, in order to enjoy him or herself therein; but,

to the whole-souled, high-minded child of nature, it affords but little of interest, especially so in its more fashionable circles; for, so artificial are its formalities, that he or she whose lives are at all guided by principle, — who see in nature truths of life, — are far above that falsity and self-sacrifice of feeling which fit one to become society's favored devotee. To such persons, the cultivation of the finer, truer sensibilities of their interior natures is their greatest enjoyment; and society affords none of these advantages; it gives no real worth to character, or true dignity of man or womanhood; it teaches, rather, artificiality. To rise in worth of man and womanhood, we must aspire to be natural — to be, as God made us, governed by the laws of our natures.

The truly natural mind finds no real pleasure in the frivolities of society, because they are so foreign to that natural display of humanitarian feeling which belongs to nature and nature's truths. A mind given to nature and the study of natural things, soon outruns the slow march of the world, and sees in the charms (!) of society nothing to entertain the growing mind. Such a mind soon learns that there is nothing that is real, that is truth, but *God* and *nature;* and in them he finds food ever plenty for his grasping intellect, and loves thus to learn his valuable lessons of life.

There is no positive standard of right *but nature;* not nature merely as found out in the fields and woods alone, but nature in all its varieties of devel-

opment, human and otherwise. There is a natural, honest way for doing everything, and *that man who plants his existence upon the firm basis of nature, establishing within himself her principles as motive-powers for action, will be upheld, though all about him pass away.* His life will then be a purpose, and his aims established upon principles as eternal as the universe itself. Such a being can never be crushed, though legions were to combine for his overthrow; for he takes as his armor and shield the mighty truths of Deity, and each firm step he takes in the right only adds strength to his purposes, and makes him stand like the giant forest-tree, bidding defiance to every wind of doctrine and blast of fortune.

When man bases himself right, he is as immovable as the laws which uphold him, ever doing good, though he may differ from the outside, shallow world.

The social conditions and relations of our country must soon change, to meet the advance of truth and progress, the change of public sentiment, which everywhere is rapidly becoming more liberal. In spite of fixed dogmas and doctrines, the human mind will grow, and slowly unfasten itself from the moorings of sectarian forms and customs; in spite of them, all nature marches slowly along, and develops the laws of life still more plainly and plainly, demanding that humanity ever shall give heed thereto. Man cannot much longer remain in darkness concerning the truths of life, or the destiny that awaits

him beyond the grave; for, within reason's understanding and scope, nature brings the solution of what is even beyond the grave of the physical, and determines, with almost mathematical precision, the state of that future abode wherein dwells the spiritual being. The progressive car marches still, as ever, onward; and they who pay the requisite of fare shall ride comfortably and happily therein, the foremost over life's journey, having a clear view of the way before them, and glide safely, smoothly out upon those waters of eternal life, pure, high, and holy beings angelic; while they who undertake to defraud the great conductor over life's railway, must falter and linger in sore, sad trials, oft and long, making but slow progress in their eternal march, of which life here is but the beginning.

The great day-book of nature is daily opened to us all, and therein we are to record all our services rendered, and receive according to our toil. The law of compensation sits ever in judgment there, and none reap unless they sow. To all is meted out as they have, as a tributary of the whole, added unto.

We are all watered from the inexhaustible well-spring of nature, and the elixir of life flows in as we capacitate ourselves to receive. All *may* drink deep and long therefrom, receiving the full blessing vouchsafed to each by Deity; but to do so we must each comply with the laws of our being, which alone capacitate us to receive; and the more strictly we heed them, the greater constantly becomes our recepticity.

III.

MARRIAGE AS IT IS: THE LOVE OF MONEY AN INCENTIVE.

HAVING spoken, in our last chapter, of the customs and forms of society, comparing them to nature as a standard of right and truth, we come now more directly to the consideration of our subject,—legalized prostitution, or marriage as it is; designing, as we go along, to make clearly visible some of the effects of false alliances, made between members of the human family, under the sanction of that institution called matrimony by law.

Father-God, the creator and author of all things, in his great goodness and wisdom, has so dispensed his creative power, that all things living shall perpetuate and carry forward the beautiful designs of creation, in a constantly progressive series of developments, each and all forming links in that eternal chain which reaches from God to the lowest condition of life.

All creation is under *his* guiding laws, growing, changing and progressing by that inherent element of life given to it by Divinity; thus rendering all things he has created tributary to his great wishes,

by giving to them his own creative power limitedly, whereby each, in its proper sphere, helps to move the world along, the most Godlike being man, in his true dignity of character.

Mating or pairing into couples of one male and female is a matter of necessity, since Deity has so ordered it; a necessity in which lies the cornerstone of creation, male and female power being essential to life; and, to make that necessity a pleasure is equally necessary, since man would soon do away with himself were marriage simply a duty involving no happiness. Herein lies the wisdom of the Divine Will, in giving to all the duties He imposes the highest happiness and good to which we can attain. "God is love," and creates in love, *it* being essential to the creative purposes, and underlying the creative power. Love *was* before creation, and begat the desire to create. Love is, then, the father and mother of desires to do good; and that primitive, Godlike element of our beings, properly understood, nurtured and controlled, leads to highest happiness and heaven; for heaven consists wholly in the accomplishing rightly the mission we each have to fulfil in the great creative design of that omnipotent power which is all love.

Two powers constitute love,—a positive and negative, or male and female; and the seeking or drawing together of these principles is the act of loving.

God is a compound, combining male and female elements, out of which creation has a being, en-

dowed in all its parts and particles with divine love, or positive and negative properties, which as naturally seek to come together in their proper affinities, as that Deity made them true to the divine impetus. Father and Mother God reside in every atom of creation, giving to it all a purpose, and that purpose is to create, refine and recreate, in endless progression. To take love from anything would be to take Divinity out of it, and destroy its creation.

This inherent power of love is possessed by everything animate and inanimate, and is the first attribute of existence, primitive even to creative power. They are so intimately allied, however, that it is impossible to draw any line of demarcation between them. They intimately blend; and to love and not create were just as impossible as to create without love. Two grains of dust cannot affinitize without creating a new compound—new to *their* former conditions; and vegetation multiplies and creates itself anew by the love which exists between its seed-germs and the soil. They love and create; and how beautiful, when philosophically considered, is that creation! Animal and man kind love only to create. Not a feeling comes between them of love, but what a wish or desire is created; and that desire, carried into action, results in the creation of its kind.

Humanity mostly cast sneers and contumely upon the word affinity, little understanding that *nothing is, without it.* They convert the word, in their low, sensual minds, into a mere beastly, passional signifi-

cance, and know comparatively nothing of its right meaning. They do not understand that by affinity, perfect and complete, the beautiful order and harmony — "heaven's first laws" — of creation are established.

To expect harmony or perfection where there is not perfect affinity, is just as absurd and untruthful as that there can be love without creation.

Affinity is the intimate relation that exists between love and the creative power; for, when positive and negative conditions affinitize, they create truly, and *that affinitizing is loving;* so, scorn to affinitize, and you scorn to obey the injunctions of Divinity to love. "God is love." Is not God in affinity with himself?

Affinity is only another name for perfect love, — love such as Deity has for his creation; yet what vituperative ridicule and abuse do we often hear cast upon the word affinity, and upon those who uphold it as truthful and right!

The world — humanity — are very ignorant in relation to their own powers, and understand just enough of themselves to most sadly abuse their natures. In *true* affinity there exists nothing vulgar or low. On the contrary, there must be perfection in affinity of loves, or there is not perfect happiness.

To love, and really not to love, is the condition of four-fifths of the world. They seek to love and to create, without knowing anything concerning the truthfulness of the purposes they are to carry out; and, in doing so, commit the greatest errors

of their lives. No one can deny that humanity, with the exception of the few, are very ignorant concerning the truthfulness of love and of life.

A whole human life, concentrated to its *reality*, dissolves in love, and in it loses everything; for love actuates into being, sustains and carries forward the creation. Love, then, in its fulness, were no mean thing, low and passional, but pure, holy, and God-like, as the source from whence it sprang. Nature, in its original purity, is all love, INFILLED FROM DEITY, and she gladly teaches us in all the affairs of life whenever she finds a willing student; and, in the hosts beyond the grave of bones, there stands ever ready and waiting a bright angel band, to give instructions, whenever, with earnest aspirations, we turn our thoughts in needy supplication to them, asking for truth and light upon the momentous affairs of life.

We need never go outside of ourselves to find that which is good and truthful, if *that self is itself pure;* for, when we are able to find the good and truth that inherently reside in us, and bring it out in our actions, then we are *good;* but if, instead, we live to follow after the fashionable foibles of mankind, then are we doing injustice to our natures, by not giving that cultivation which is their right and proper due. Where truth is not, good cannot enter. If we live contrary to the laws of our being, we must reap the reward of that transgression, and lay up for ourselves, among the valuables of the soul, treasures of sin and wrong, rather than that peace,

comfort and happiness, which every truly honest soul acquires unto itself.

A misguided life here results in retrogression beyond the grave. Such a soul must retrograde to learn that which should have been cultivated and learned ere the grave swallowed up the body; and, as marriage is the most fundamental necessity of our being, and one upon which turns all our weal or woe, joys and pleasures, it behooves all children of nature to make, in that one act of their lives, a step paramount to all others, that they may fill the first office of life with that truthfulness and holy love bestowed upon all by God himself.

Matching is not mating, necessarily; for to mate truly is to fulfil strictly the laws of love, to affinitize soul with soul, forming the most sacred compact into which man and woman can enter. The compact of marriage involves not only happiness or misery to the parties forming it, but, worse or better still, brings blessings and honors to leave in the world for its good, or entails curses which follow on from generation to generation, as the result of transgressing the love-principles of our natures, than which nothing is more divine; for is not God love? Who, that can read Him in the pages of life and beauty spread out in the vast map of nature, but knows that He is love. Harmony, complete and perfect, speaks its control in every phenomenon we witness in nature, save when we arrive at humanity. Here alone are inharmonies and errors. Heedless of nature's instructions, man works, with his puffed-

up, arrogant will, his own ruin; and so blind and self-sufficient does he become, that he remains ignorant of his own real condition, while moral and physical disease and decay stare him in the face at every step, and he wonders why human nature should be subject to so much ill.

Learn, O, man! that knowledge is happiness, and that true knowledge is to know what more particularly relates to your own nature, and all of natural philosophy; for nature alone is truth, being the exponent of the Divine Mind; therefore is it man's greatest study to become wise in that knowledge which has for its elucidation nature's truths, that he may be truthful in all the relations of life, but in none so much as that of matrimony; for around that altar revolves our all; upon it the incense of Heaven's just decrees is poured out. Within our souls that altar of love is erected, to be our eternal bliss or the funeral pyre of our happiness.

The altar of love in each soul, around which the love-offerings of a truthful, genial nature are daily gathered and nurtured, constitutes us noble men and women, having that true dignity of manhood and womanhood which alone grows out of the fulness of love. Man, to be the dignified being God intended he should be, must have happy, genial love; must fill his soul with that fire divine which fills the world with so much of infinite goodness and beauty; must be ever *natural*, gathering up treasures from nature wherewith to decorate the inner man, that the talents lent him from the world

of love and life may not lie idly wasting, so that, when the reaper death shall gather home the soul, or spirit, according to the immutable law of mortals, it may not be found wanting in any culture earth affords.

Let us now take a view of marriage at the present time, as sanctioned by society and law, and see how well it corresponds with that natural marriage between two souls, which God has ordained *should* be. Two persons are enjoying each other's society with a view to matrimony, and the social world looks on, with its long list of forms and ceremonies, warning them continually that they must be of equal rank, as established by social order, or else public opinion will frown upon them so terribly that one or the other shall lose caste, and be banished from all intercourse in certain cliques, or grades of life; and the popular current is so strong, that to withstand its onset requires a heart of adamant, and great moral courage.

This is generally the first consideration, whether or not the public will smile or frown; and, in the false fear which most people have of society, and the anxiety to please social sentiment, self-interest is almost wholly overlooked, and the thought whether or not nature has made them for each other, — whether they are married by the laws of their natures, — left for the after-clap. These considerations are of little moment with lovers, and they rush on, not knowing whether their souls will blend and be at-one, until long after the Gordian

knot is tied, and then there is no retrieve. Their natures are, perhaps, widely different, and will not in the least blend; yet there stands the law, holding them together, trying to coerce nature from its beautiful modes of operation, to carry out the efforts of man, misguided as they are. Two such souls cannot blend, though their efforts to make the best of their situation may be kindly and patient; yet there stands the higher law of their natures, which they cannot overcome. Every effort of man to unite those whom God has not united only serves to widen the difference between them; for where conditions will not blend they only work harm and discontent by being together.

By the fear that is entertained, by most persons, of society, many associations between the sexes which might result happily are prevented from marriage, and affinitizing souls, truly so, separated, because there stand pomp, rank, and power in the way.

This results because man has learned little of himself, but is a *thing*, without any selfhood, swayed hither and thither by the opinions of the few, who too often, through wealth, give caste to society.

But again, we come where two of equal rank are paying their vows to each other. The world smiles, and they are all attention and flattery; each one always in the best attire, putting upon the surface what each knows will fascinate the other most, because both are superficial beings, having paid more attention to the exterior than the interior, — to dressing the body than cultivating the understand-

ing; therefore can they hide away from each other, under a pleasing exterior, the shallowness and hollowness of their hearts. They have never cultivated their inner natures enough to know that they are of any consideration in matters of marriage; and so they go on wooing, flattering, and sycophanting after each other, until they stand before the altar,—not that altar, perhaps, which God has placed in their souls, of true love, but the altar human, upon which so many human souls are sacrificed; that altar erected and sanctified by the hand of man, where, too often, souls are bartered for gold, and severed from happiness and heaven. Here stands the holy (!) man of God, ready to sanction in marriage any and all, whether the spontaneous ties of their natures, given them by Deity, say yes or no, and over all he says, "What God hath joined together let no man put asunder;" thus verifying his ignorance; for what God *has* joined together no man can put asunder. Bodies may be separated, but souls, united by Deity, always remain so.

It is well that we are possessed of principles which human laws cannot deal with, else God himself would soon be outranked in power and dethroned from his pinnacle of wisdom and knowledge; for man assumes to do what God has not,—that is, to make harmony out of wrong conditions, and to force alliances contrary to nature.

It is a good thing that there is in us that mighty, silent power, which says, I WILL, and, in the *right*, stands supreme over all that man can do.

But, that Gordian knot once tied, here ends not the farcical, slanderous jargon; for who are thus falsely tied only begin their part in the great theatre of this world's action and life-drama. The law binds them fast to the errors they commit, making them bear the cross of unholy, unmated love, for a lifetime, and entailing curses upon offspring, who innocently reap into their natures the effects of the unnatural, dissipated condition of parents, and those deformities and diseases, moral and physical, which ensue, as the result of transgressing divine order.

In such unholy wedlock arise all the ills of humanity; for as bias is given to the children, so do they grow; and to expect perfection in offspring, where there is not perfect mating in marriage, is the height of absurdity. It is an axiom of nature which needs no illustration.

That our picture drawn is a fair sample of many modern marriages, cannot be denied with truth; and under the present state of society, so little versed in *natural* accomplishments, it is very natural to the conditions out of which it springs, though false to the truths of real life. Humanity have ever given more regard to the things pertaining to the external world, and had that superficial cultivation of themselves which is only sufficient to comprehend the surface of things, and see life only on its outside; consequently, they cannot be supposed to know much of those inner principles of being, which, united truly, constitute true marriage. They have

not learned the nature within themselves, which first it is necessary to know before they are capacitated to understand that which is *outside* of themselves. Those silent powers of life and manifestation within them they are strangers to, and therefore cannot act with wisdom and knowledge in the important affairs of life.

Laws, instead of embodying divine wisdom, and acting to teach and instruct humanity in the truths of their being, serve rather to bind them in their falsities, and to add to their already darkened, miserable condition. It should be the purpose of laws, dealing in human souls' welfare, to elucidate truth, and to guide the erring footsteps of benighted manhood into those paths of rectitude and honor which fill the cup of human happiness, when rightly followed out; but when laws are the outgrowth of opulence, rather than real worth and brains, as they too often are, — when political intriguing takes the place of honesty, — what can we expect but that our legislative halls will be filled with those characters, whose *fitness* for the position they occupy is wholly inadequate, and whose honesty is the welfare they feel in their own selfish purposes, rather than in the people whom they are sent to represent.

Regarding the estimate which public sentiment places upon matrimony, many alliances are contracted by the power of wealth alone, — the soul, with its high, pure, affectional feelings, being bartered for gold, and all its divine longings entirely set aside, as being out of the question. That such

alliances once in a great while result happily, it would be charity to admit; but that most of them are unhappy ones, bringing curses instead of pleasures, is, alas! too true, and that they generate discord, disease, and early decay to human life.

Ah! how many, many hearts are blighted, and souls, full of high aspirations and hopes, crushed by the power which gold exerts in the social world! How many reap early the reward of transgressing the diviner laws of their being, and pass away to premature graves, sad wrecks of humanity, sacrificed to fashion and wealth, — all their God-given faculties destroyed by filthy lucre!

How different from the beautiful, sacred compact God intended the human soul to make, dwelling only in the indulgence of those divine love-principles of its nature, happy and progressive.

When mankind learn that they cannot sell their souls for gold with impunity from the laws of their better natures; that they cannot thus prostitute their finer feelings at the shrine of unholy love, under the pretence of marriage, though sanctioned by priestly power and craft; that their souls must be mated, and not their bodies alone, and that they must consider and deal with the intangible affections in a truthful and gentle manner; then will they contract marriages that shall cause the highest happiness to reign in the human heart, and blessings to spring up unto them, in the beautiful, healthful, and truthful offspring which shall be theirs; but continue in your wrongs, O, man and woman! and you

shall continue to reap the full reward of your misdoings. Every farthing's worth will be paid you. Live, if you choose, in prostitution of your better natures; continue to make your marital relationships political instead of love affairs, and you shall have all that you bargain for, and reap therefrom as you sow; for nature demands exact allegiance to her requirements, and there is no escaping her requests without the infliction of the penalty.

Man would never wish to do contrary to nature if he was really and truly learned in her ways; for, with the demands she makes, happiness is offered, and in all her dealings he would see manifold beauties ever, nor wish to stray into errors of any kind. Were his understanding opened to truth in nature, fashionable marriages would soon cease to be, except upon those natural alliances of the soul, those true, holy feelings of love, which pulsate and throb throughout every avenue of the spirit.

The social institution turns its great mill-stone round and round, with moneyed aristocracy the miller to grind out curses to the poor, and moral disease and deformity to their own souls. The poor exert nearly all the labor to run this great machine, and reap small pittances as the reward of their toil, while the rich revel in sin and luxury, ignorant of their own powers, and turning out upon the world more of evil influences and crime, exerting stronger examples, and actuating to mischief more than any other class.

Wealth, not principle, rules the world, and noble

man — would-be noble — bows in humble, gracious smiles, to its behests, selling even his birth-rights, and bartering his love, at the sacred shrine of his heart's affections, for the almighty dollar.

Many marriages are wholly made by the influence of money, as many who, in society's public places and promenades, wearing the hypocritical smile, and practising the deceits of a heart false to itself, could testify, were the leaves of their inner book of life carefully turned over, and the secret acts of their lives there read.

What better is that man or woman, who lives a life of conjugal infelicity and disorder, trying to harmonize his or her nature to another, not its genial, true partner, than a prostitute? — not so, it is true, in the eyes of the world; but before that tribunal from whence there is no appeal — the laws of God — it is so. There is no escape from the love-principle of our natures. Its demands are sacred and just, and marriages otherwise made than by its proper dictation are false, and result in wrongs and discords. To be married means something more than the simple and careless form of the law. To be *mated* should be the aim of every one, as well as married. True mating is true marriage; not otherwise.

As we look abroad throughout the various channels and avenues of society, how very many do we see whose lives are no better than prostitution! — who in their marriage relations are prostituting the heart's noblest affections before that shrine which was intended to be the holy of holies, and giving

their bodies up to pure lust, — lust, because not sanctified by the affections; for that only is right where all the passions are under the control of happy, genial love. When two beings perfectly blend, there is a genial blending of *all* their feelings and affections, keeping passion in beautiful moderation; while, on the contrary, if souls do not unite, the natural longing after that which they have not, vents itself in excess of passion. Supply to a nature that which responds to all its needs and desires, and they *all* act in virtuous use, running into no excesses in any direction. It is just as right that a human being should have *all* the healthy desires gratified as it is that any *one* should be supplied. Love is as essential to perfection as bread, and in the RIGHT *use of ourselves and cultivation of our feelings consists the virtue of living.* To *give* affection, and not receive in return, is to lose, and starve the soul. There must be reciprocity, or there is not healthy interchange of feeling. The law of compensation ever resides in us, and demands as we give. To match the vulture with the eagle is not mating; yet there are as wide differences in many of the marriage relations of society; and *society* and *law* uphold it!

And those who unite in marriage know the least of what they do. The mere form of the law they pronounce over with a great deal of dignity, but the spirit of the act they commit they are ignorant of, knowing more of *forms* and *creeds* than of human nature.

The finely-developed, sensitive nature, cannot match happily with the coarse and low, the gross non-sensitive; still, there are many just such marriages in community, the results of which are evident upon the surface of society everywhere, in its deformed and diseased members, its early physical decay, and deficient mental developments. We note the young as they grow, and see their wayward steps beginning almost in infancy. The bias lent to their young lives, from the parental combination, is early visible, and the seed-germs implanted in them taking shape, as they advance upon the broad stage of life, to give to the world their influence for good or bad. As a man is born, so is he. There is a bias given in birth, which he never outgrows; though the circumstances of life may change him vastly, yet he gets direction from the parental creative powers, as they combine to form life, and give impress to that life according to the manner in which they blend.

If the blending of feelings be perfect, perfect results follow; if discords and ill-feelings prevail, what should we look for but children given to all sorts of vices? Through this one great channel spring all the ills of society. *The marriage relations underlie them all*, and create all the murderers, robbers, villains, idiots, and insanities, which now belong to the world. Such conditions are all foreign to the original design in the creation of man, and result from the violation of these higher laws of our being. Had there never been any transgression of the laws

of being, humanity would now be perfect in all its developments; but, far away back in time, when reason and intellect began to take the place of instinct, and selfish policy to usurp the place of love, then evil originated; and, in the transitional change which has since been slowly going on, mankind have run mad with vice, and so covered up their better natures in self-degrading abuses that they know not self or its right and proper uses. Were it not for the wisdom of divine rule, this transitional state of man would have proved his ruin; but, amid all his ignorance and evil tendencies, there has been a divine love implanted in his nature, to carry him steadily onward, and keep him ever ascending the steps of natural order and progression. Now begins to dawn, however, the age of reason and love, when man shall learn to know self by force of his mighty intellect, and to govern self by an understanding of the laws of his nature, and the great principles of truth inherent therein. He shall see wisdom displayed in every act of creation, and learn to appreciate fully the part he is to play in the universal whole, adapting himself thereto in strict accordance with the demands of nature and of Deity.

Through the prostituting uses to which man has, and still is, applying himself, in the so-called married state, arise all the disorders of society, political, social, and governmental; and through this one channel, faster than all others combined, does evil find an existence in the world, and a stronghold in the very heart of society.

Already dynasties reared upon false bases begin to crumble, and republicanism to tremble to its foundation, causing a general upheaving and overturning, to purify themselves of the ills and bad results which have been bred into nations, through the wholesale prostitution there is in the marriage relations.

Man's nobler faculties cannot be thus squandered at the altar of unholy love, and his affections sacrificed to the behests of a depraved public sentiment, without bringing moral and physical ruin as the result. Reform is much needed in marriage, and must and *has* come. The axe of the great justice, *Truth*, is now striking steady blows at the roots of those monster evils; and the demons of wrong, who have stood before the world so long, clothed in the sheep's clothing of public opinion, are being hewn down, and philosophy, nature and right, planted in their stead. Truth wields its mighty sceptre, and the bigoted millions of earth shall yet bow in humble reverence to its demands.

This wrong use of the affections and feelings results not only in early physical decay, but in a retardation of the growth and development of the spiritual, which matures imperfectly, and must serve a long imprisonment in those spheres of darkness and ignorance to which all go who waste the time, talents, and opportunities given them here for cultivation by observing the laws and truths of their better natures.

What better, in the light of reason and principle,

is legalized prostitution, under the guise of marriage, than that which is not sanctioned by law? Does the mere *form* of law change the *nature* of relations between two? There is only this difference: one maintains a little more self-respect and better moral tone, and gives offspring to the world, filled with the seeds of all sorts of evil; while the other, regardless of all decency, destroys the proper functions of the reproductive organs, and *begets not*, going early to ignoble graves.

Which of the two is the most baneful in their final results is a difficult matter to determine. One results in almost immediate physical, moral, and affectional destruction; while the other, preserving a better moral tone towards public gaze, gives offspring, many of whom are fit characters to sustain the former evil.

If a man is born in sin, the chances are greatly in favor of his living in sin, perpetuating his hereditary impulse.

We are well aware that true reforms are slow things, and must be so in order to be radical; and we know, too, that the reform we advocate in the marital relations of society cannot be accomplished immediately; yet it is full time that such a step should be taken, and the reform commenced; for every evil of society points to this great wrong as its origin, and every wail of human woe and sorrow that goes up from deformed, suffering humanity, cries out against the pollution there is in marriage.

Perhaps the seed we sow will take root far hence

in the future; but, let that be as it may, it is our duty to give to the world the light upon this subject which is given to us, though we well know that already many besides ourselves are enlightened upon these things, who, seeing the multiplicity of evils that have been and are being imposed upon the world, through the ignorance of the people concerning their marriage relations, are lending vital aid to help carry on the reform, not only by their pure lives, but by uttering words of truth and mighty import.

As yet it will be only the few who will understand these things. The masses must gradually grow, until they, too, shall comprehend for what they live, and how to rightly use the faculties of their being.

Adultery, in our definition of the term, consists not so much in the mere gratification of the animal desires, as in the prostitution and debasing of the spiritual and affectional feelings, by mixing them in unholy, uncongenial relationships, even though sanctioned by man's law.

To adulterate is to mix two elements or substances together that do not properly belong to each other, and thus deteriorate from the value of one and add to that of another. To mix good wine with the same kind of wine does not adulterate it, nor change it in the least, except to increase its quantity; so, with the affections, there can be no adultery where the laws of nature are strictly consulted, and like feelings and desires are interchanged,

or mixed. The term is generally used to denote a disobedience of man's marriage law, without any reference whatever to the higher laws of nature; and, while we would not advocate disobedience to law, we would say, change the law to comprehend the natural demands of humanity; establish it upon nature's instructions in regard to marital affairs, and give the affections their proper cultivation, and results will fully bear out the change.

To offer the body where the holiest, highest affections cannot participate, or rather where they do not actuate and control the desires, is adultery to the finer, better feelings of existence, law to the contrary notwithstanding.

The law of magnetic relationship between individuals must be consulted, and those feelings and affections blended which alone affinitize, to produce true marriage, in which adultery and prostitution do not exist. Between two who thus blend there is perfect satisfaction, and no desires for other and different pleasures exist. They find in each other perfect satisfaction in every respect, giving to the whole system a moderation of desires. Bring two souls that nature has made congenial together, and no stronger tie than their love for each other is needed to bind them so; ay, no human power can change their relations, or separate them, save by violence.

There is no virtue in that marriage which has to be bound by law to keep the parties together; yet how many that now exist in community would fly

apart, like those elements in nature which have no chemical affinity for each other, and be dissolved, by mutual consent, happily, were it not for the law, and what public sentiment would say?

Ah! when will noble man and lovely woman learn to stand up in all the dignity of their natures, fearing no public frowns, and selling their souls to no power save that of principle and truth?

This world's sordid gold binds many human souls in that wedlock which prostitutes and debases their proper usefulness, and which degrades them in their own self-respect.

The best evidence of all good is so to act that we can respect self. When we do not thus live, the soul must awake, sometime, to a full realizing sense of its own degradation, and retrace its steps in eternity to recover what has been squandered in prostituting our earthly lives before what is, to us, an unholy shrine of love. Paul says, "Be ye temperate in all things;" and so say we; for the temperate, moderate use of all our faculties, in a right direction, and especially those holier ones, the creative energies, is *virtue.*

There is no virtue in *disuse,* any more than in wrong or over-use. Herein lies a fact little considered by society, which claims virtue to consist in doing according to some code or fashion; but really society's codes are, many of them, the most *unvirtuous* things that could well be imagined.

What virtue is there, pray, in living according to some dogma of public opinion, thus defrauding and

cheating nature of its rightful dues, and stinting our developments, both mental and physical?

There is more that is not virtuous *in* married life than out of it; not so, it is true, in the estimate of such things which the world has; but, viewed by the light of reason and nature, it is too truly so.

If the body be misapplied and related, it is not mated, and the soul cannot grow and expand into fulness; so that, if we would have spiritual advancement, we must mate our bodies by the rules of our natures; for upon good conditions of the physical depends the growth of the spiritual wholly. The physical is the mere machine of the spiritual, and if man would have his spirit control his body so as to bring forth the best results, it must be kept in the best of order, — all its powers and parts applied in the right direction.

The spiritual ever controls the physical; yet does the wrong application of the physical react to the detriment of the spirit.

The laws of nature ever act beautifully, and there should be a perfect equilibrium between the spiritual and physical; but this cannot be without a correct understanding of nature and nature's laws. The recuperative energies of man's physical nature cannot be wasted in wrong or riotous living, without impressing the effects of that fault of his life somewhere, leaving a stain which is slow to be wiped out.

Earth-life attaches pleasures or penalties to us all.

If we do right, happiness ever ensues; if we do wrong, penalties follow.

Our mission is to go about healing the sick; and as we journey quietly along, taking a glance into this and that family group, from day to day, we cannot help, if we would, noticing some of the apparent ills and bad effects of those domestic jars and discords which reveal themselves to our intuitive perceptions when least suspected, and show to us many hearts embittered by the keenest pangs of sorrow in enduring conditions which society has not yet learned to cure.

It is in such home-circles, following out our mission, that we have studied and observed the results of those connections of the affections which are false to every better, finer feeling, and which give the impress of inner sorrows and trials unmistakably to the outer visage, and, to the keen observer, speak volumes of trouble.

O, how our heart bleeds at the pitiful conditions we often behold! Here, perhaps, we see the pangs of keenest sorrow, of neglect and abuse, wearing the sweet, gentle nature away to an early grave, with hopes blighted, affections worse than wasted, by an ill-consorted marriage; yet society looks complacently on, and the law says — *all right!*

To look beneath society's surface, and there see the mighty conflicts going on in human souls between a proper sense of self-duty and the requirements of the social world, in many cases is truly pitiful. Could all the woes and sorrows, wrongs

and abuses, which are engendered by unnatural and false marriages, be unmasked of their exterior coverings, and the heartfelt pangs and miseries be exposed in all their truthfulness, O God! what a soul-sickening sight must be presented! Methinks the dry bones of old superstition must quake with fear, and the dead come forth to stand and gaze upon the world's hell brought together in one mighty promiscuous heap of sin and wrong.

We observe, in the daily walks of life, young and fair maidenhood withering and pining away under the curse of hereditary blight, the product of disunited souls, who, living in disobedience to nature's commands, have brought forth "buds of promise," only to find, for earthly hopes, a premature grave; and, on the other hand, imbecile young manhood stares us in the face at almost every turn of the street corner, having depicted upon the countenance the brand of that transgression of nature's laws which has been committed by parents, and of which he remains a living witness, though entirely innocent himself.

Who that has a heart of anything but adamant can witness such sad spectacles, and read the causes, without feeling his soul go out in sympathy and commiseration for the poor sufferers, and his blood turn cold at the thought of such a mighty evil stalking broadcast over the land, to blemish and tarnish its otherwise fair and beautiful pages of life? Who that can read the soul's deep trials and sorrows, and see men writhing beneath the curses of

hereditary sin, would stand a mute observer of the wrongs witnessed, and not raise his voice, however feeble, in defence of suffering humanity?

To see the pale, wan sufferer, and hectic cheek of one of nature's fairest and loveliest creation, as she coughs herself away to an early grave,—and to witness the soul's patient endurance, inured to its unholy fate, as she becomes more and more like those guardian angels who hover about to sustain the sinking hopes in her despairing moments,—is sublimely beautiful, yet sad in the extreme;—beautiful to see the body fade, and know that the spirit wings its flight, relieved from all pains and sorrows, to be an angel in those bright spheres beyond the shores of time; and sad to see life cut off, only in the half-grown flower, through man's ignorance.

All grades of healthful life were intended, in the growth and fulfilment of a world, by the Divine Mind, but not diseased conditions, as we witness them around us now. Such conditions are the products of man's misdoings, and the just penalty of his errors; though it is very sad to see the young and innocent creatures of circumstances suffering that penalty, and bearing the cross which those before them should wear. Yet it is thus the world has been going on for many centuries, and must continue so to do, until man learns wisdom by his experience, and guides his footsteps in those paths of rectitude and justice marked out for him in the revelations continually given him through the laws of his being,—the only sure and true course for him

to pursue. The laws governing himself are parts and parcels of the great principles of Divinity, knowing and following which leads him surely aright; for divine principles are eternal *truth* and *love*.

Man must turn himself within himself, and there study the laws of his nature, as, engraven upon every function and organ of his being, they work silently but well the biddings of the *will*, — that mighty dictator of the spirit which dwells within the physical frame, and gives itself manifestation and understanding to the outer world through the phenomena of the physical.

Upon the subject of marriage man must learn wisdom, however much it may clash with popular sentiment; for it forces itself upon him, slowly, yet surely, and his understanding *must* open to a right appreciation of the just demands and needs of his nature. Eternal decrees work continually, and the *truth* will leaven the whole eventually. The tendency of the mass of society is to be behind the age; to be content with what little knowledge it may have acquired; to become old fogy, and to relapse into a sort of lethargic sleep, from which it is only awakened when some mighty upheaval and reform takes place in the world, shaking the whole social fabric to its foundation, and causing old notions and institutions to crumble into the past.

It is the few that work reforms, not the many. The masses have ever been led along, though always reluctantly, by the few lights that have come into

the world to work reforms, and shed the lustre of that truth eternal into the hearts and understandings of the people; and such truths and reforms become popular only when the ideas set forth become generally understood by the more intellectual classes of the masses; yet no sooner is a new light broached to, and understood by, the world, than it begins sleeping over it.

Thus the world jogs on, at very slow paces, and reforms occur as fast as they can be received. "The end of knowledge is the beginning of wisdom."

The love of money is one great cause of humanity's slow progress in growth, and advancement in knowledge and wisdom, and works its vast and mighty ruins, causing monopolies in lands, in trade, and in the affections — the heart's greatest wealth. Money is necessary and good, but the false estimate which a selfish world places upon it works great wrongs. Gold! what is it? A mere metal of earth, valueless, except as value is given to it by *man*, to carry on the commercial affairs of the world, but not to be weighed in the same balance with the human soul; a sordid thing among earth's lowest formations, and not to be compared with man's diviner attributes, and rank superior in consideration to everything else. It is worth only what it brings, and that is, supplies to the *physical* wants — nothing more. It buys no internal worth, wealth, or pleasure; and its value, in the light of principle, sinks to a level with that of other miner-

als; it has really no more value than copper, iron, lead, and brass, except as man gives representation to it in trade as a standard of exchange. To sink one's whole soul in the absorbing idea of wealth alone, miser-like, brings not true happiness, although it clothes the body with fine raiment and costly furs; for the *inner man* has longings and needs unto which gold cannot administer. Wealth can awaken no true affection where nature has not placed it. The soul starves on gold alone. With all the wealth of an Astor or Rothschild, and the affectional and spiritual natures untrained and unsupplied, life is dreary, and happiness a thing ever dreamed of, not felt.

"Money makes the mare go," but not the spirit; gold satisfies not its wants, neither *here*, nor in that bright future toward which we all hasten, — bright to those who have a mind to make it so, — who "deal more in deeds and bonds fraternal, and less in lands and stocks," and live by that truthful old adage of doing as you would be done by.

What profiteth a man, even if he gain the whole world, and neglects the cultivation of his own soul? To the physical belongs the physical, and to the spiritual belongs the spiritual; so that he who heaps up all this world's goods, and worships at the shrine of mammon, thinking or caring for little else, becomes like unto that he deals in, gross, undeveloped, and sensual; while he who cares more for the right guidance and culture of his better nature, enjoys much, and reaps lasting rewards in the future.

The wedlock of riches brings not our most noble men and women; but from the ranks the rich call poor, where hard toil and deprivations have schooled and disciplined honest souls in the ways of *natural* life, springs real, true worth; and from the weak in wealth are raised up the strong, bright lights of the age. From the lowest hovels, oftentimes, come forth the mightiest souls. Did not Christ spring from a poor carpenter's family, and was he not born in a manger? He was not begot or bred in riches and luxury, but from the perfect blending of poor yet honest souls.

What better example do mankind need, to teach them how to truly live, than that given them in the life Christ spent upon earth? Surely, of what good is a Saviour to us, unless his teachings take root in our understandings, his pure examples heeded, and his practical living and doings remembered?

Society talk about Christ as though he were some myth from the dark ages, rather than a reality, and follow his teachings in *theory* only, speaking of him ever with serious tone and demure look, as though such mention was to give them eternal salvation! Christ went not about theorizing, with solemn countenance, but with radiant face, full of life, and doing the real act ever. Again, they talk of him crucified, with the greatest solemnity and earnestness; as though the mere act of crucifying the brightest light the world ever had was alone to work good to humanity. *It was not his crucifixion by which we*

are to be redeemed from sin and error, but by the great truths and principles of life he set forth, and which *still* live, notwithstanding his horrible murder by the Jews, and will ever continue to live, being eternal sentiments of truth and wisdom.

So regardless have society become, or rather so ignorant have they remained of the truths and lessons taught by Christ, and so little do they know of their own natures, that marriage and money have become almost synonymous terms, and souls and bodies, under the pretence of marriage, are bought and sold, *slaves to wealth.* Riches make rank too much, and exercise a damning control over the marital relations. Money has become the code of honor too much.

We believe in mental and spiritual culture and refinement, — making ourselves useful and beautiful, by self-education, by developing self to the full extent of the laws of our being, — but not in moneyed aristocracy merely, as such. *True* worth lies in the human soul, instead of man's pocket; and at the bar of final justice — final to earth — souls will meet with their dues, just in proportion as they stand, clothed upon by gold and all its glittering train of attendant circumstances, or by real, true culture of the spirit, by the observance of truth and right. Before that great tribunal where *truth* sits in judgment, to all will be meted out as they have earned. Gold there buys no favors, changes no laws, owns no slaves.

Let every human soul turn its most scrutinizing and careful thoughts within its own threshold, and there see that the lights of a right understanding and true *self*-culture shine out in goodness and truthfulness before the world, as he of old developed, from his own abstemious and truthful life, great and high moral precepts. Let them, each and all, see well to it that the hearth-stone around which their affections hover is warmed by the genial fires of love and truth, and that there go out from each domestic circle naught but blessings, to scatter wide and free the seeds of reform and progress throughout the world. In this way must reforms begin at home, and the *causes* of evil be abolished. There is no use of striking blows, let them be ever so fast and powerful, at effects alone, while causes remain unremoved.

If we would have a pure state of society, freed from all the evils which now so weaken and degrade humanity, we must wipe out the causes; and, as public sentiment is made up out of *individual* worth, each must first reform self to reform the world. Until this spirit of reform can take root in the hearts which cluster around each domestic fireside there will be no reform in the collective; for *individual culture* makes the *general good*.

Into this subject of marriage each person cannot examine too closely; for herein lies the great fountain from which springs human life, the *creative power* that gives destiny to society.

If the fountain be impure the rivulet becomes also impure, and the muddy waters will disseminate themselves far and wide into whatever else they flow. Then, O, man and woman! if you would have pure, gentle, noble offspring, to bear the beacon-lights of truth and goodness through the valleys and shadows of a sin-darkened world, you must see to it that in marrying you fulfil the just decrees of that eternal wisdom-principle which mates all things by pure, genial, and happy laws, affinitizing elements into harmonious wholes. You must culture and nurture your souls in the admonition of that creative wisdom which is higher than yourselves, and from which you had being. You must mate your souls in a happy alliance of love as pure as that spotless robe of white that ever adorns the figure and form of truth.

Virtue ever sits holding the scales of justice, and, wrapped within the sacred folds of her broad mantle, evil can never come to disturb our happiness or mar the pleasures of a truthful life.

In marriage rests the good or evil of the world. The results which flow therefrom must be good or bad, according as the laws of our being are fulfilled in mating. From wrong admixtures of constitutions, feelings and desires, cannot come perfect growths. Nature, in humanity, must have the conditions right, to produce beautiful developments.

Seeds must be planted in the right soil to grow into perfection; so mankind must blend their crea-

tive powers in congenial relationships, to give them their full and proper design, and beget high and happy results. If you would learn wisdom, you must learn the ways of God in nature.

Truth alone is right, and gives that knowledge which is power and wisdom. God created all, loves all, and supplies all.

IV.

MARRIAGE AS IT SHOULD BE.

In the last chapter we looked somewhat into the conditions of marriage as it is, taking a glance at the dark side of the picture, wherein are traced human woes, sufferings and wrongs. We come now to speak of marriage as it should be, and try to give to society a just conception of the holiness and purity these relations should sustain to each other, and some of the beautiful results which follow the *natural* and proper mating of human souls, looking upon the bright side of the picture of life. We purpose to show how great an influence the marital relations exert in fashioning and moulding society, and giving to it its healthful and moral tone; and, in doing so, we shall attempt to be radical, commencing far back in the realms of nature, and observing the various phenomena displayed in the mineral, vegetable and animal kingdoms, each in its consecutive order, and see how faithful and true each is to the impulse and laws given it by Divinity; to take nature in its various developments, unvarnished and unpolished, and there note the operation of divine laws, observing the analogies and relations these different kingdoms sustain to

each other, and the teachings they set forth in their pure, unadulterated nativity. If our philosophy is capable of solving the problems of nature, we shall say that we have discovered the real truths of life, and, applying which to humanity, the true method of living, the true standards by which to shape our lives; because we feel that nature, in its pure state, is fresh from Deity, controlled and sustained by divine power; and, if there are any expressions of truth to be found in the world,—if there is a God and creation,—they are to be found here, in the sciences which nature affords, and the lessons she gives in the various phenomena of her changes, growths and decays.

To begin in the order of creation, we shall deal first with the mineral kingdom, knowing that it must necessarily have been previous to vegetation and the animal; for we cannot so reverse the natural flow and order of thought as to think otherwise. Throughout all the mineral world, as we study scientifically and thoughtfully into mother earth's formations, combinations and conditions, we see them taking place only by chemical affinities; and, notwithstanding the immense power man wields in the affairs of life, still he has not the ability to change the order of nature in her lowest formations, and revoke the laws that there insist upon uniting particle with particle, according to nature's chemistry, which forms classes of mineral compounds by the unyielding and determined laws of affinity or love. Here wisdom is most beautifully illustrated

to the understanding of man, as he sees nature ever working for the highest good of all her products by those affinitizing laws, combining the elements harmoniously, and bringing forth the world of matter in beauty and richness. The immutable and beautiful laws of that great principle of life, which flows from the divine fountain, and whose depths and mysteries the mind of man fails to explore, here work their perfect control, carrying forward the developments of the mineral in scientific order and sublime harmony. No wrong compounding or ill-mating in this kingdom is observable, but formations and decompositions go on in the strictest manner.

The law of reciprocity is ever observed in the mineral design, and the eternal life-principle meting out to each and all their equal and just share of good, each having all that its *development* requires.

Throughout all the different formations of earth there is a scientific order maintained—those elements which have a love or affinity for each other uniting in beauty and symmetry, and giving durability and use to the whole; while, between those that have not this affinity, no blending occurs. This is ever the case; and nature, in her most rudimental conditions, is governed in her developments by the positive and negative forces which permeate and underlie every atom of creation, being the God-power which sustains and controls matter as well as mind. True to these two forces, necessarily, every formation in the mineral occurs, since they have no volition whatever; and, therefore, having no voli-

tion, we may look here, in nature's primitive developments, for *truth*, knowing that all the changes noted in this kingdom of creation are according to the power that created them.

Certainly we can only attribute every phenomenon and change to Deity which we witness in the natural world; yet some logicians would here disagree with us, saying that God made the world, and now governs it by laws,—contending that *He* sits outside somewhere, and sees his wonderful creations going on. But this cannot be the case, since there must be a power constantly in force to keep up motion and growth, or else everything would cease, and creation crumble to its foundation. The laws of anything are the philosophies of its workings, not the power which created alone—the science of its construction, combining certain elements in certain proportions, to bring forth certain beautiful results. The manner in which minerals unite — the affinity or love required between two atoms to produce a compound, or one whole out of the two — we call the law of the mineral; and thus, throughout all creation, there are laws of being and of growing, each and every thing having its especial law, yet drawing it from the universal fund, which works continually for the *grand* results of creation, rather than for particular objects. These laws are the beautiful relations the magnetic and electric forces of the universe sustain to each other, combining always in perfect harmony, and *only* thus. A steam-engine, of man's construction, has its laws

of operation, and can only run with good effect according to those laws; that is, every part of the engine must work in harmony with every other part to produce the required results. The mechanical science of the thing is its law; yet, as perfect as it is, it will do no execution *unless* there be constantly something given to it to feed upon, from which to supply itself as fast as it expends power. Fuel and water are necessary to keep it in motion, and bring from it mighty results; and, without these other elements to give it supplies, it has no use, no life; still it *has* its laws of construction of being the same — yet into its very heart must be introduced the power in the fuel and water. So it is with creation; the *laws* of its being and *God* are inseparable. God is the power of life that dwells in everything, — every atom of mineral, every spear of grass, and every development of creation, — and is inseparable therefrom, even for a moment, else the parts from which *He* absented himself would cease to be from the moment of his withdrawal.

Matter *is not*, without God. Let every reader bear this fully in mind, that no atom of creation *is*, except God is in it; for Deity is a principle of life permeating *everything*. This being the case, we have but to witness the phenomena of nature carefully and understandingly, to learn *His* ways, and to gain wisdom with which to guide our own lives. This is the correct way of studying into the truths of living, and the only way, for nature is controlled by Divinity perfectly. Man, having volition, fails

to come up to that natural standard of action to which his development fits him to aspire, and thus fails, also, to fulfil the designs of his creation as perfectly as those formations that have no volition.

As man's reason and intellect expand into greater fulness, his conception of the truths in nature beneath him will lead him to a purer and higher life, a better understanding of the true object of living; and then he will become, as now, the highest, most God-like development of creation, but more truthful to his sphere of life than now. But, until that time comes, man is not a fit representation of truth, and therefore cannot be set up as a standard of right wholly, from whom to draw our lessons of life; for his volition has interfered with the natural course of his being too much, and made him inferior, in point of truth, to the lower kingdoms of life. He is not what he should be, or might be; and, therefore, we shall look for lessons of truth in that sphere of life which has no will, or volition, by which to set him right, or at least endeavor to do so.

The chemist and geologist, however close and scientific observers they may be, never find any errors in the formations and combinations of earth, but every compound takes place by certain laws, and every different class by its own chemical affinity. There must be affinity here, or there is no combination; and the affinity which exists between two atoms is positive and negative force or condition. A positive will not unite with a positive, neither a negative with a negative; but, under

every circumstance does a positive and negative enter into love, or affinity, to produce new results.

There is no limit to the range which these two forces in nature sustain to each other. They run throughout all extent, in all space, and through every creation. A positive here is, perhaps, a negative there; and so the chain of love is endless; no positive existing that is not negative to something greater, — some condition its superior, — and no negative but what is positive still, in some place; so, in all time and eternity, these two forces of life, which give motion to the universe, — incessant and constant motion, — are operating and sustaining vast and varied relations to each other; for God is positive and negative to himself, — that is, there is a male and female God-principle, and that or those principles are these very positive and negative forces permeating everything, — spreading throughout all space, all eternity, great and small; embracing in their mighty grasp orbs or atoms.

Consequently, when we see into nature's movements, and witness there every change taking place by scientific order and harmony, we must attribute those beautiful movements to some power; and, having traced all the laws of being to one source, and that source God, must acknowledge the truthfulness of what we see, and receive therefrom our valuable lessons of life.

We hunt earth's glittering gold, and admire its rarity and density so much that we give it value in commerce paramount to everything else, making it

the standard of weight and measure by which to buy and sell.

In faith and perfect trust we ever seek it, knowing that gold is ever gold, and that nature falsifies not in giving to us this product of her manufacture always the same; for the products of her beautiful laws are ever good. We never think of catechizing her, except to learn lessons of use and value therefrom; because we know, instinctively, that she is truthful and just. By the force of that internal consciousness which dwells in every human soul, we know that God is good and great, and that his language of himself, — the philosophies of nature, — as spoken in the various phenomena and changes of his creation, is likewise truthful as it is beautiful. Then why should man, the highest form of creation, be only that portion which is wrong in his dealings and doings, endeavoring to cheat his nature out of its birth-rights, while all else lives *natural* and happy?

In all the mineral kingdom is particle wedded to particle by just laws, cell added unto cell, bringing out the highest and best results of the creative power. Nature has no errors, commits no prostitutions, lives in no inharmony, and endeavors to break no laws. The union of all matter is most perfect and intricate, and the love manifested in the various conditions and formations of matter inevitable and true to the divine impulse; for the mineral loves, though involuntarily. Love runs throughout creation, and nothing is, without it; for "God is love"

truly. In the mineral, its love is the power which forms and decomposes; the laws of change and growth; the force which exists in each particle, giving it chemical affinity with some other atom; and most beautiful and true do all the different formations of earth take place, forming families, or classes.

In the vegetable, its love is the same power of assimilation existing between the seed-germ and the soil; while, in animal and man, it is still the same power, only differently developed.

We now step a little higher in the scale of development, and note the vegetable world, with all its varied and beautiful production, — its floral groves, sending up their incense of thanks and prayer to the Divine Mind, for so much of life and beauty to shed abroad upon the world; its vast forests of majestic trees, reaching their lofty tops far up into the realms of purest air and sunshine, giving to and receiving life therefrom continually; and its various products for animal sustenance; — each and all serving a useful purpose in the universal economy.

The vegetable kingdom presents a vast study, and requires the keenest perceptions of man to understand its beauties and changes, and unravel its philosophic expressions. It has its seed-time and harvest, its growth and decay, its purposes to fulfil, and good to leave behind its each successive growth, its life and destiny to work out by the laws of love, the same as everything else.

From the mineral kingdom it mainly derives its

support, and is the link, or mediator, between the mineral and animal, producing, through the laws of its growth, chemical changes in the mineral, which fit it (mineral) for animal support. Thus nature works *in each* for the good of the whole; and the trinity which exists, in the three great kingdoms of nature, serves one purpose, — tends to one end, — and that the good of the whole, — the glorification of Deity, who works in and through all, — the eluci dation of the one great power, God, to the understanding and appreciation of man.

To take an interior glance at the workings of the two powers in nature, the positive and negative, and see with what wonderful beauty and order they assimilate particle with particle, and bring out productions of the most scientific and exquisite construction, is most instructive indeed, and shows us wisdom infinitely surpassing all the puny efforts of man, and shows us, too, that all matter follows one universal law of progression, and that the changes we note, taking place with such regularity and perfection, are but steps in the progressive scale; for

> "All are but parts of one stupendous whole,
> Whose body nature is, and God the soul;"

and that whole is infinitely progressive. In short, change, or motion, or progression, *is life*, which otherwise could not be; for there is no life without motion, and that motion must be in a *forward* movement, or creation must prove a failure; therefore is progression one of the prime laws of the universe, coëval

with God and love, truth and creative power. In the progressive order of the universe, there could not be harmony unless there was affinity throughout the whole; and, in the lower formations and conditions of nature do we see this love-principle, which affinitizes all its particles together happily. But in no creation is this more beautifully displayed than in the vegetable production. We plant different kinds of seed in the same soil, not a foot apart, perhaps; yet each draws from that soil what is adequate to its own quickening and growth, maintaining each its own individual peculiarities, in the full-grown plant as in the seed, and they stand side by side, in all the bloom and health of sweet nature, nursing from the same maternal fount, yet, by the laws of love and affinity, each taking unto itself its own. The forces inherent in each seed-germ and in the soil come positively and negatively together, and the result is the new growth which we witness, each perfect within itself. Surely, here is intelligence of the highest order, which must show, to thoughtful minds, that God rules the forces of the material world as he does the spiritual; that by his *will* all the order and harmony, all the beautiful results and useful changes which matter assumes, take place. Who can look deeper into nature than the surface, must know that Deity is omnipresent, and is a principle of life, giving direction and progress to every atom of his creation.

Pope, in speaking of the changes in nature, gives much in little, which I will quote:

"Look around the world; behold the chain of love,
Combining all below and all above.
See plastic nature working to this end:
The single atoms each to other tend;
Attract, attracted to, the next in place
Formed and impelled its neighbor to embrace.
See matter next, with various life endued,
Press to one centre still, the general good.
See dying vegetables life sustain;
See life dissolving vegetate again.
All forms that perish, other forms supply;
(By turns we catch the vital breath, and die;)
Like bubbles on the sea of matter borne,
They rise, they break, and to that sea return.
Nothing is foreign; parts relate to whole;
One all-extending, all-preserving soul
Connects each being, greatest with the least;
Made beast in aid of man, and man of beast;
All served, all serving; nothing stands alone;
The chain holds on, and where it ends unknown."

We may say there are three great weddings in creation, and all golden ones; namely, the mineral with the vegetable, the vegetable with animal, and the whole with God; thus constituting the trinity, of which there has been so much speculation in the Christian world.

The wedlock that exists between these three great orders of nature is most intimate and perfect. The blending is so complete, and the harmony so strict, that there is no line of demarcation between them; they are *at-one*, — married by eternal decrees, and presenting to us an *eternal* study. To tell where the mineral leaves off, and the vegetable begins, would be to tell what is not; for the vegetable

is only mineral metamorphosed, by the laws of love and affinity, into new shapes, assuming new uses and growths. So with the vegetable and animal; no distinct separation occurs between them at any time; although, to our physical vision, they seem like two entirely distinct forms of life, and really are so, yet are they inseparable. To do away with the vegetable would be to do away with the animal. Through animal veins and arteries run mineral particles, in the form of vegetable matter, continually, while every portion of the animal is made up from the mineral, through the intervention of the vegetable, by the powers of life and growth, of affinity and love, or the God-principle which lies in every atom of creative existence, giving it power to combine and create, — power of *motion*, which is life. Man belongs as much to earth, and grows therefrom the same as the vegetable, but, by his own laws of assimilation, taking what the vegetable has used, rather than in its more crude, unrefined condition.

The links in nature's chain of love are surely most wonderfully complete, combining and uniting in true union of soul all matter and spirit.

We have repeatedly said that motion is life. It is so, and *motion* is the incessant order of creation. We cannot say of anything that it is still, is perfectly inert; for such is not the case. Nothing *is*, but what change or motion is taking place with it constantly, though it may be so slow that centuries, or ages even, are necessary to entirely change or remove it; yet it has the motion of change. Inertia

is a comparative term, and relates wholly to matter in its crude state. One body, the rock for instance, is inert compared to the plant, or soil, or animals; yet the spirit of life which dwells within that rock, keeping its form and particles together, is slowly and surely acting to refine and change its structure, to give it greater use continually in the universal design, and, some time in the eternally revolving cycles of time, fit it for higher life, higher duty and purposes, making it productive of a greater amount of good; for such is the divine order of creation. This constant motion in everything is progression; for, in a general sense, everything is progressive. The quicker forms of life die the quickest, going to enrich and water that which so slowly yet mightily changes the character of earth. Vegetation comes in its annual or semi-annual rounds, growing into the fulness of perfection, and passing quickly away, or back to its birth-place, to give character to the soil, that a new and more refined and full race may take its place. So it is with animals; they grow and thrive for a while, but must soon take their places back in the elements from which they sprang, to serve their uses to higher succeeding generations. To this order man constitutes no exception. His laws of being are intimately blended with all else, and he has his purposes to fulfil, aside from his surface, worldly doings, the same as all else. His bones and decayed or decomposed particles must, by virtue of the growth they have gone through, serve to build up higher forms and developments

of human nature, as generation after generation succeed each other in the divine order. Man or atoms, he still serves a purpose; and no particle is ever lost, remaining idle for a moment, but, following the laws of its being, it is assuming ties, and shapes, and uses, by the love-links in its nature; and, strange yet truthful to say, the particles of man, in his decomposed condition, fill their uses and mission better than while in the animated form of the whole individual man. Man, as an individual whole, is the only erring thing in God's creation; and, as that whole, he, too, is the highest embodiment of Divinity, is most intellectual and reasonable, the most aspiring and growing; and, by virtue of his high growth and development, his great expansibility, does he thus err; for knowing little, as yet, of the real laws of his being, he creates a world of his own, and forgets the divine order of things, or, rather, never learns it. He grows too fast in wrong directions, and not fast enough in the right—that of his nature. In many things he would outdo Deity, if that were possible, and forget that order and harmony are necessary to the *whole*, that the *individual* may be complete; but it is sufficient to know that to the general order of creation he must give full allegiance, at some time, though he may appear in the form to transgress much of divine law.

Thus we understand that nothing grows or exists without the spirit of life in it, whether it be mineral, vegetable, or animal, and that the three great king-

doms of nature are inseparable; the same spirit of divine life entering into and giving vitality to the whole; and, by the force or laws of this life-principle, do all the changes which take place in the three orders occur, giving that sublimely beautiful relationship which exists between them all, and that perfect reciprocal dependence which they give unto each other. The lowest works for the good of the highest, and the highest for the lowest, and in such beautiful love and trust, such harmony and perfection, having no selfish and jealous feelings towards each other, that man, in witness thereof, should be ashamed of many of his own proceedings.

The union between the three great orders of matter is based upon just and reciprocal laws, and shows a principle of life, which unites for the highest good and purest purposes. The mineral does not scorn to say it needs an affinity to love, or the vegetable to grow; while the three most certainly do not and could not grow without perfect affinity and harmony with each other. They are all intimately blended into one perfect whole, each imperfect without the other, and each giving unto the other a return sympathy and life. From the mineral spring the vegetable and animal, while both in turn return to enrich the earth; and thus there is one eternal series of growths and developments supervening upon what has gone before, and working to refine the whole and spiritualize the world.

The world of matter and the world of spirit are inseparable from each other, the spirit enveloping

and acting throughout matter to continually refine it, and to evolve therefrom greater purity and exaltation of the spiritual forces. The spirit which grows in man is placed there slowly, in the particles which build up the physical; and, as the physical matures, so does the spiritual assume fulness of individual identity, living *in* and controlling the body while the physical wears. Thus matter is ever controlled by spirit; each atom in creation, whether in man, vegetable, or mineral, having its controlling spirit of life within, to assimilate it where it properly belongs or is most useful; and it is wholly by this spirit influence that combinations and growths occur. The spirits of matter blend before there can be a compound formed, and the unity that exists between two particles, or beings, is decided by the positive and negative relations which the spirit in each sustains to the other. Here is evidence of the marriage law in the material world, — namely, that marriage must and does exist in spirit, before there is any union of matter. Man's physical body is no exception to the laws of matter, and is governed just the same, — that is, by the spirit within him, which entirely controls his every action, and administers to his every desire and need; and to say that human beings are married, when only their bodies are brought and held together by the law human, and there is no blending of their spirits, or souls, or feelings, is the height of ignorance and absurdity. Yet what else suits the present demands of superstitious, ignorant society, but these very errors?

They claim them, and will have them; and that disciple of truth who has strength of character enough to seek to right society's wrongs in this respect, must bear patiently with their ignorant sneers and curses.

Man, as a whole, an individual, cannot be perfectly matched unless the spiritual forces of his organism are blended perfectly with another, any more than two particles of matter can form a compound unless they affinitize; but, having volition, man may and does, in his ignorance, try to affinitize his powers of life with another not genial in point of organization; and, doing so, the result is far from perfection; for the evidences of which we have only to look out into the broad world, and there witness the angularities, deformities, and diseases of society. True marriage with humanity is the same as with everything else in creation; and, in order to give results adequate to the divine demands of the institution, must be entered into only upon those laws and principles of life which issue from Deity. Between human beings there must exist the same affinity of organization, of feelings, of spiritual refinement, which we see uniting the mineral particles. They must bear exact positive and negative relations to each other, and blend every feeling, wish, and desire, into *one*, — must, like the particles, be *at-one*, — before the requirements of the laws of our natures are strictly fulfilled. And this being at-one exists in the spirit of each; the essences of life — the vital sparks implanted in each must sparkle, and

blaze, and kindle into flames of love and feeling, which are alike, which run into and blend perfectly together.

Does the present marriage law comprehend anything of the spirit of marriage? Nay, nor even asks whether bodies belong together, but marries everything that comes along, — old to the young, coarse to the fine, and sick to the strong, — and then holds all as just and well, without a single ray of knowledge respecting the law of true marriage, as engraven upon all human souls in the laws of their being. Thus flow through the veins and arteries of society misery and evil, as the result of these wrong admixtures of human souls and powers of life. As the perfect seed planted in poor soil can only produce an imperfect plant at best, so the germ of a human soul, taking root in wrong conditions, can only fulfil the laws of those conditions, and grow up dwarfed in body and crooked in spirit. The soil of the affections from which it had being was not properly watered and cultivated, and it had not the means from which to derive a perfect existence.

Thus have we traced the law of marriage — of affinity, or love — through all the different formations and developments of nature; and in every kingdom do we find it complete, save in the highest product of the animal, that of humanity, where alone the laws of life, and the divine order of matrimony are transgressed; and, in that transgression, who shall calculate the amount of misery and evil ensuing to

the world, to humanity, to the animal, the vegetable, the mineral, to the elements of life?—for man's spiritual forces affect all beneath him.

We have said that in spirit resides all the vital force of the world,—of the three great kingdoms of nature; in substantiation of which we will observe the illimitable sea of air in which roll worlds, to drink in life and support therefrom. Does not the world roll in space, and that space composed of electrical and magnetic fluids, exerting a controlling influence over orbs and systems of orbs? What is atmosphere but the spiritual portion of creation? Does not the spirit in man bear the same relations to air that his body does to earth?

Ay, space is spirit; and in that spiritual element is sustained all nature, all life, whether mineral, vegetable, or animal. Worlds float in air, the same as fishes swim in the sea, and derive their spiritual life, their all of life, therefrom, the same as the elements of water give sustenance to all forms of life within it. Most human minds base everything upon materiality, knowing nothing save what pertains to material, and having very limited knowledge in relation to that even. Such minds we call material minds, having never expanded into the appreciation of spiritual things and philosophies. They weigh and judge of everything by their own material views, the spiritual idea of life never finding consideration in their understandings, and the fact that *all* life resides in the spirit a thing scouted in their minds. Yet it *is* so, and nothing has an existence

without spirit to sustain it. It is by the spirit within us that we have any comprehension of anything, of even materiality; for in the spirit alone resides intelligence, matter having none. In fact, there is no such thing as entirely separating matter and spirit. They are inseparable; but that all intelligence exists in spirit is very easy to understand, since we know that all life and intelligence came from God, *is* God in everything, and that God is the spirit-power of life. Beside, we are able to understand enough of natural philosophy to know that matter is inert, save as it is acted upon by some chemical, affinitizing power within it, and that man can do nothing save as the power is generated in the brain, among the invisible forces of his being, and its commands given to the different organs and functions of the system. By many, ay, all, of the different phenomena of life, are we able to learn that power alone resides in spirit; therefore, to get at the full truths of life, we must have a knowledge of spiritual philosophy, and see that the principles of its action are fully carried out within ourselves, not only in matters of marriage, but in every transaction of our lives. In none, however, is this spiritual understanding of ourselves so essential as in matrimony; for with the proper blending of the spiritual forces lies not only all our happiness, but the good effects of the results therefrom to the world.

Having tried to elucidate our views of spiritual things and the spirit of things to the comprehension

of the reader, we shall make some comparisons between the lower animal and man.

Animals in their native state toil not, but in the wild haunts of their woody wilds roam free as the divine author made them, bound by no special forms of society but nature's own, and no creeds of religion but those spontaneous desires of their natures after that which alone is good for them. In living naturally, and following out their true instincts, they worship God, living as he has ordered them to in the laws of their being; for such is worship, and such alone is all that Deity requires of man or beast.

Would that we could say as much for man,— that he was all, in his sphere of life, that the lower animal is in its sphere; that his reason might guide him, instead of his foolish, misguided passions.

The change from animal instinct to man's growing reason seems to have been more particularly the age of semi-human error, when man had neither instinct nor reason enough to guide him in the true and pure paths of his better nature, free from the ruling passions which have so debased his manhood. Hence we have mankind handed down to us with perverted tastes and desires, perverted health, and perverted views of life and nature; growing rapidly, it is true, yet far, very far from that true knowledge of living to which he ultimately tends, and having but limited perceptions of the laws of his being; consequently, we cannot wonder that he passes along through life so misguided, and especially so

since those very teachers in every community, who ought to be elevators rather than depressors of society, *self*-styled of God, have done enough to make men what they are, by taking away from them, through the influence of superstitious scares and mythic theories, their right to reason, and holding that the doctrines and dogmas set forth by *them* were superior to human judgment, claiming, as such a course does, divinity as an attribute of themselves alone! But, thanks to the Divine Mind, a brighter era dawns, — man's perceptive faculties are enlarging, and he begins to see for himself into the philosophy of life, and to know that *nature* is the *great fount* of *truth*, knowledge, and wisdom, from which to draw his supply. He begins to know that the world was made by God, and not by man, and that Deity is its ruler, guiding and governing it all by harmonious laws and forces. He begins, also, to throw the shackles from off his soul, and let thought roam wide and free, investigating all the concerns of life, and weighing and measuring everything that comes under his observation by that little divinity within him, his reason, and to use his philosophic powers of thought, thus opening his perceptions to the truths of nature; for the mentality grows by use. Man is just beginning to open his eyes to the consciousness of daylight, and, like the new-born child, to utter his astonished cry at the beauty and vastness of the sea of light and air which surrounds him, filled with incalculable good to man from Divinity. He breathes in, from his new stand-

point of development, thoughts of great and mighty truths, which his understanding never before grasped, and sees nature in a new light, and reads of Deity in every phenomenon, gaining knowledge therefrom, by which he begins weighing society; and, lo! what a mixture of sin and purity, misery and happiness, does it present to his quickened perceptions. He once saw through a glass, darkly; now he looks into humanity's soul. We are on the eve of a general overturning; nay, I may more properly say, in the midst of a general overturning, where old things are passing away, and new ones taking their places. Man is beginning to know his brother man in the light of *truth*, and see a wise and good plan in all the affairs of life.

Sin and error must pale before the light of that truth which is stalking broadcast over the land, and ignorance and superstition go hand in hand, as they always have, into the oblivion of the past. The doors of all those hearts, over which is not found the sign of redemption, must be opened to its entrance, and the understanding made to comprehend nature in its true light.

Reform is now working its slow but mighty and varied changes in many things, and the world must bow to the sceptre of truth; for at the helm of each great movement stand heaven's highest angels, trying to raise grovelling humanity to that true dignity of man and womanhood, which should characterize every son and daughter of Deity, and which results as the strict observance of *truth*.

The reform we advocate must be gradual, but it will be sure; and as fast as the community learn to base the action of their lives upon a principle of right, so soon must marriage assume its proper relations, and become an institution of divine order, each knowing his own, and living in all the naturalness of his nature, honest and pure; for there will be a code of honor, and man will of necessity be compelled to accept life within its precincts, since it will become so general that to try to live contrary thereto will be the worst of crime and punishment; because *truth* and *justice* will be the standards of right, before whose tribunal all will stand condemned, and *self*-condemned, who go astray, light will be so great.

True marriage consists in mating *souls*, in blending those divine attributes of our natures in harmony and love.

We have seen, in a previous chapter, that where the spiritual man is well cultivated the physical is refined; consequently, the importance of cultivating the spiritual becomes apparent at once; for where the spiritual affections between two persons blend and are at-one, there is, also, true marriage between the physical, because the powers of life and union *are in the spirit;* therefore, those only who are of similar refinement and development should come together.

True marriage is the holy of holies, and the most sacred compact man and woman can enter into, — outliving all time, and enduring throughout eternity.

It contemplates the bringing into action the most God-like and highest faculties of our beings, — the creative faculties, — than which no faculty we possess is more divine; therefore, we cannot have too much wisdom, nor be too strict in the exercise of these powers; for the results of their use give caste to the world. In their right use lies the good of society; in their wrong use, its bane.

But, alas! it makes the heart sick to see how few there are who have one idea of marriage save that which springs from their superficial feelings and desires, — that which is actuated by their lusts and passions, without wisdom to guide and govern.

Marriages there are, we know, that are all the Divine Mind intended they should be, true and right but the greater majority of them are far from being that harmonious mating which should characterize every true marital relationship. Two who think alike, whose general traits of character by nature blend, and whose affectional feelings are similar, will generally overcome all lesser differences, and grow to be like unto each other by the right kind of pruning and culture; especially so if human beings understand life in the light of nature.

The circumstances of life are so various that no two can be reared under the same influences; yet nature is so shaped by Deity that there are those great general traits of development which admit of genial and happy blending, growing to be at-one; while, without these general similarities, there can never be true marriage.

The *mind* is what makes the man or woman; and, with great differences in point of development, in this respect, between two, there can be no happiness or true union, though the physical body may be perfect in organization. A beautiful exterior is admirable, but it is the mind, or spirit, which alone endures the tests of affection. True union of the spiritual forces, or otherwise, is what makes or mars wedded life, gives to it enduring happiness and beautiful results, or deprives it of its sacredness, and leaves it a thing in *form* merely. There is no such thing as disuniting two souls who are joined by nature's wedlock. All the laws man can invent cannot separate two such souls; therefore, all the ingenuity of man cannot serve anything in mating them; because such are of divine origin, and cannot be improved upon by humanity. *Bodies* may be never rightly mated, or torn asunder; but *souls* are united in eternity, if not in time, and the laws of blending and mating are as immutable and perfect as Deity himself. Each one alone can mould and make himself, to some extent, and is the child of circumstances very much; yet, there are those peculiarities and internal attributes of selfhood which are never lost. Each being maintains the bias given him by birth; for each germ of a human soul has its distinctness from every other; so that children begat from the same parents, and under equally favorable circumstances, differ widely, perhaps, and always differ to some extent, each having its peculiar selfhood. It is this peculiarity in the male

and female, coming together and blending, which constitutes true union. If the inherent attributes of life in each do not assimilate, there is no marriage, though the ignorance of man may *force* just such matching.

These soul-principles in each human being draw together firmly, when two, who understand the laws of their being, meet, and, being intelligent, they alone know whom to love; therefore, it becomes the height of absurdity for any third persons to interfere in the holy thing of marriage. Let parents educate their children in the laws of their being, let them understand life from nature's fount of knowledge, and thoroughly know *self*, instead of sending them forth in the world ignorant of the first principles of life, and then let them choose where the ties of their *natural* affections bind them. There will be no danger of wrong marriages if every child is educated in the *truths* of nature; but where they are not thus educated at all, and know nothing of self, who can wonder if they have not wisdom enough to contract rightful marriages? Let law-makers first reform themselves, and then they will have done something towards reforming the world.

True marriage is a divine institution, and belongs as much in the grand designs of creation, as any of the principles of life. It is a thing interwoven into the inmost depths of our natures, and serves to carry forward the creation of humanity. It is God's law and order of human creation; and shall man

remain in ignorance longer of the requirements of the fundamental principles and purposes of his life? Shall he still go blindly on, nor ask whether there is any order to be maintained, or knowledge to be acquired, in reference thereto? Does Deity have no order and harmony, no science and system of doing things, that man should be so heedless and ignorant of the purposes and proper uses of his own powers? Why should there be so much inharmony in the marital affairs of society, unless it comes from ignorance of the laws of life? Ay, it is man's ignorance that works his ruin. Let him become thoughtful and learned in the knowledge of his true nature, and he will see beautiful purposes and proper uses in every faculty of his being, and know how to act with wisdom.

Love is a positive power implanted in the human soul by Deity,—the holiest, most sacred attribute of our natures. It forms its ties where it will, and man can only do its bidding; and plays its anthem of celestial music upon the harp-chords of its affinitizing soul, gently touching each string of that wonderful instrument, and calling forth tones of more than Æolian sweetness. It develops the angel in our natures, and constitutes us more divine than human — or rightly or wrongly used, makes us gods or demons. Love! what is it?—ay, what is it not? Destroy that element of our being, and nought remains but a barren waste, a mass of useless rubbish ennobled by no divine attributes,—a deadly upas, beneath whose withering blight friendly associations

would cease to be. "God is love," and from his great fountain of life we derive all our faculties each and every one of them having purposes to fulfil. Love is one of the primary elements of life, prior even to life itself; for love is the pursuit of desires which actuate to life, and, destroyed, if that were possible, life becomes soulless; and, blighted in its affections, life is a burden. How often do we see this verified in the marriages of the world! How many noble souls sink beneath the blight of crushed affections to an early, and, perhaps, drunkard's or pauper's grave! And how many drudge on through a long life-time, buried to all the enjoyments of true love, hoping and still hoping for a release from their souls' bondage, not knowing how to rise above the unhappy results of a mismated marriage!

Beneath the human law lovely woman stands, bereft of all that life holds dear, her mind shattered, and disease making prey upon her frame, under the blightings of a misapplied affection.

Were mankind to answer, as surely they must, for all their sins in this direction, what a penalty is here to pay! How many disembodied souls, were they to return and sit in judgment upon the world, would assemble to give their testimony of sufferings and wrongs inflicted upon them while in the form by that human order and institution known as the marriage statute! And what evidence must be here congregated to denounce mankind's presumptive power in restricting what God left free!

Will man never learn to be his natural self, and live by the laws of his own nature? Or must he ever continue to be a thing of artificial power and support, grovelling on still in the dark shadows of his own bigotry and ignorance? Shall he never step upon that plane of life where he can see nature as it is, and learn the laws of his own organization, and understand why he lives, and what his powers and faculties of life are given him for? Shall he ever run riot with his nature, and sacrifice the noblest qualities of his life before the mammoth sin of worldly pride and power? From whence comes man, that he should seem to care so little for the real, true interest of his soul, and sink his nobility of manhood beneath the aims and object of his creation? Shall he never learn self-culture and self-poise, and be harmonious and truthful in his life-course; or must he ever be held by slavish chains in bondage to worldly power, in order to do his duty?

Give wings to thought, and, in the nobility of your nature, O man! rise to that stand-point of development to which you may aspire, by giving strict heed to the truthful lessons of nature. Set yourself about the great work of reform by *first reforming self*, and then that which comes next to you. Implant the true seeds of reform in the social circle by giving them acts of self-righteousness and uprightness. If there be tares in what you have sown, sow no more until you have carefully cleansed the tares from the wheat, and, after so doing, begin

the arduous task of pulling out the tares from what you have sown, in a determined and gentle manner. Work earnestly and perseveringly, and your labors will be rewarded fully. As you sow, so shall you reap. From thistles spring not pears; so from inharmonies in the marital relations spring not blessings.

If you live in sin you will beget sin, and your offspring be a well-spring of unhappiness to you. You must not expect of your children perfectness, or that they should be different from what they are if you give bias to their natures, as you certainly do, and that bias is gained from improper marriages; for, as impetus is given to them by parents, so are they, though shaped and changed much by the circumstances of matured years.

Therefore, blame not your children for their wayward tendency, but cast it rather where it belongs, and commence refining and reforming *self*, and so change the marriage relations that they may fulfil the highest and best designs of the creative power, and rear children, who are gentle, pure and truthful, as he of old, Jesus of Nazareth, came into the world, a harmonized being from birth, through the beautiful and harmonious relations which existed between his parents. So great were his accomplishments, or rather birth-rights, in this respect, that he was, and still is, accounted a child of Mary by the power of the Holy Ghost! So little conception had the people of that day of the beautiful results accruing from a proper and harmonious

blending of two spiritualized souls; and, were another to occur in this age, I am not sure but what his birth would be accounted for in the same superstitious, miraculous, *unnatural* manner; for mankind have, as yet, although nearly two thousand years have elapsed, but very little comprehension of the inner, better, finer principles of life, and the sacredness and beauty of the proper blending of human souls in marriage. They have not yet neared the Divine Mind enough to fathom the mysteries of their own being, and to understand the rightful use of their own powers of life.

Jesus was the offspring of highly-blended spiritual conditions, and but the *natural* result of Joseph and Mary's spiritualized creative powers; the two elements of procreation blending, to form a most perfect being — a harmonious and highly spiritual man. Had Mary not been in a spiritual state of feeling and development, no Jesus could have been born; for the forces of nature work by general and wise laws, and can bring forth good and high results only from the proper conditions for those results. And so it is to-day; mankind have the same necessity for heeding the laws of their being, in order to produce highly developed offspring, as in older times.

The laws pertaining to the proper uniting of two souls have not changed, but in their working, rather, have changed humanity, and brought it slowly upon a plane of life far superior to that of Christ's time. The world is constantly refining, and it is through this spiritualized condition, and consequently a

better appreciation of the proper uses of the creative faculties, that this change is gradually developed. Humanity comes up by littles and slow degrees, understanding, as yet, only in part the proper functions of life, and becoming more spiritual as the incontrovertible evidences of spirit power and manifestation thicken around it. Society yields slowly to these things, but yielding it is, and the progress and power of truth are making fast inroads into the hearts and understandings of the people. Bigotry and superstition must yield to the light of spiritual philosophy, and, however reluctantly, society must acknowledge its truthfulness and give heed to its teachings.

When human beings can understand the proper relations to be sustained between the sexes fully, and it becomes a principle of their lives, to be lived out in action, then we shall have a beautiful state of society, characterized by love and harmony such as the Divine Mind exercises towards all creation, with no diabolical laws of man to mar the beauty and order of nature, and with no heart-sickening sins and diseases to stare them in the face, as the results of their acts in transgressing the laws of their lives. Then will be the triumph of truth, and all souls be made glad. Then will no murderers and malcontents arise, to give discordant jars to society; and, with no elements of disease in our midst, death will become a slow fading out of the physical into old age, as it returns to mother earth again, and the spirit, grown to maturity, wings its flight to those

high mansions celestial. This bright era in the world's history and progress just begins to dawn, and ere long a flood of light must stream in upon earth's benighted children, striving to impress itself upon the consciousness and gain entrance into the understandings of the people.

Man's intellectual perceptions are just opening to the consciousness of a more bright future, and to the beauty and truthfulness of life around him, and that he lives to the inheritance of something nobler, better, beyond the grave.

As the bluebird of spring chooses its mate, builds its nest, and rears its young, all by the instinct of its nature, which gives it happy loves, so shall man learn to choose his other half by those principles of love inherent in the human soul, and journey on through life, without the aid of some arbitrary law to coërce what nature alone can govern; and, as they grow into fulness here, so shall their souls be happy together in those bright homes celestial, atone with themselves and with God. Such is a true marriage, an institution of divine origin, and fulfilling the purest purposes of our being.

Marriage as it should be, is, then, the mating of souls, rather than bodies alone, and the bringing together those whose spiritual understandings and accomplishments are similar,— whose tastes and desires, whose magnetic influences, blend, and the soul-germs, or hereditary impulses, are alike,— whose developments are upon the same plane.

The greatest cause of difference between married

pairs arises out of their spiritual training and education; for, until humanity understand the philosophy of their spirit-lives, or of the spirit which lives in and controls them, they are ignorant of the first principles of life, and know not their own powers and capacities, and consequently have no knowledge whereby they can solve the great problem of truly and happily living.

There is no lust in true marriage, and two rightly mated never run to excess in anything in any of the indulgencies of their natures; because they find gratification of their *whole* souls in social intercourse, and the procreative faculties blend in moderation, the same as every other wish or desire they may have finds a response in the other's feelings, and is satisfied, each acting to soften the other into temperance in all things. In true union there are no excesses, and the longing after something more, not theirs; because two such are all in all unto each other, and find every wish, every need and thought, gratified and answered unto.

On the contrary, however, two who are uncongenial, their natures disappointed and longing for something they have not, receive that wrong direction to their desires which ultimates in estrangement and excesses in various things, and produces an unbalanced frame of mind, that oftentimes works the ruin of one or both.

It is generally in the absence of the rightful and natural gratification of our appetites and desires that bad habits are formed; for when the wishes and

feelings are all administered unto, there is satisfaction, and no farther longing felt.

Two who are properly married will always find in each other everything that their natures need, every wish and thought, every longing and desire, answered unto; and, consequently, pleasures are not sought after outside of the home circle by either without the other. They love together, enjoy the pleasures and scenes of life together, and divide their sorrows, and find cheer and consolation, under all trials, in each other's sympathy. But bring the marriage relations between the sexes upon their *natural* and just bases, and all the evils which now so degrade and annoy society will disappear, and in their stead we shall have honor and honesty, peace and goodwill, temperance and sobriety, and that nobility of man and womanhood which characterizes one of nature's own children. With two who are rightly mated there can never arise any cause for jealousy or ill-feeling, and those domestic inharmonies and infelicities which now are so prevalent; for, to be false in the marital relations requires some cause, or desire ungratified, to instigate to action, as mankind never act without a motive. Back of every action lies a cause, and behind every ill of the social relations of society lies, also, a cause prompting to its committal; so, every married pair would be ever perfectly true to each other, if they were rightly and justly mated according to the laws of their being.

Many husbands erroneously suppose that to be

bound in the formalities of law to some woman, and give her needed supports physically, is fulfilling the full moral obligation resting upon them as husbands; while, perhaps, the very beings they surfeit with all the worldly comforts of opulence are worse than beggars in their affectional wants, literally starving in soul for that love-offering which should accompany true marriage. Thus starved in the affections, the temptations of life are often too strong, and they yield to pleasures denied them at home, tasting longed-for affections outside of the domestic circle, as the busy bee sips from every wild flower which offers to its lips the sweetest flavors. Yet we must pay woman the highest tribute, in the painful and often very distressing devotion she gives to conditions from which the sterner sex would flee. She is too often true to her lord, to the sacrifice of every pleasure and principle, and to the blasting of all affection. Her fidelity to the marriage vow is truly, often, astonishing. She loves with a tenacity which is wholly unequalled by man, and she nobly wears the cross of self-sacrifice which society imposes.

Human nature, like murder, will out, in most instances; and the longings and desires of the soul find a sympathetic response somewhere. Such is nature; yet society binds human souls in uncongenial marriages, and then curses them if they attempt to right the wrongs done them, forgetting that human nature has needs to be supplied which *God* gave, and which it is not *man's* province to take away.

In writing this chapter, we have spoken sufficiently plain, that there can be no misunderstanding on the part of the reader. We are no free-lover; far from it; but, on the contrary, we say that *two* souls *perfectly united* make a *whole*, and *only* two; and, where they rightly blend, there are no more needs.

Marriage, we have before said, is the most sacred thing man and woman can enter into, and requires that two forming alliances should know something of their natures, that the powers of life given them by the good Father may be rightly used, and bring forth fruit and blessings according to the divine order; for marriage, as it should be, is a divine institution; therefore do we farther say, that where two are *not* rightly mated,—where the laws of their natures do *not* blend, and there is not affinity between them,—it is their immediate *duty* to separate;—their duty, first, to themselves, their duty to their neighbor, and to their God; for the monster evils of society cry out against such unholy and unhappy marriages.

Society commits heinous misdeeds, and the laws of the land grave errors, in forcing alliances which every feeling and principle of nature revolt against. Human beings are not created by Deity without order, and for every one there is a proper mate; but the customs and forms of society do double wrongs in holding two in unhappy marriage;—wrong to the parties themselves, and, at the same time, wronging some one else of his or her rightful

mate,—for each thus matched belongs elsewhere,—to say nothing of the wrong results which follow uncongenial matching.

Let all improper marriages fly asunder, and how easy it would become for each to find a proper mate; for then none would be holding what did not belong to them, thus defrauding some one else.

There are three great considerations why wrong marriages should not be allowed, either one of which is sufficient cause, with honest minds, for making them otherwise,—namely, the unhappiness resulting to those married, the defrauding another of what, by just right, belongs to him, and the evils occurring to society by disregarding the demands of nature.

It is this very mismating that makes it so difficult for one to find his proper mate; for there are thousands keeping and using what does not belong to them, thus following out the lust of their misguided natures, rather than the inherent principles of love within their souls. Many, we know, are aware of the great wrong they commit, yet have not the moral courage to do different, but had rather live in domestic infelicity—a silent hell of their own forming—than to brave the frown of misguided public sentiment. *Principle* sinks beneath their fears, and they live on, only to disrespect themselves, and leave curses, perhaps, to the world.

True marriage is too sacred to be lustful, and

too divine to be dissipated and abused, as it too often is; and our fervent prayer shall continually ascend to Heaven for help, until the wrong is righted, and humanity purified in this respect.

V.

THE CREATIVE POWERS.

In previous chapters, we have dwelt upon the laws, forces, and conditions of nature, viewing them ever from the one great source, God; through the lowest, grossest physical conditions first, and from that up, through the various consecutive orders and developments of life, until we reach humanity.

We have endeavored to speak of nature in its natural order, as it came from the divine creative power, and to base our remarks upon the philosophic instructions therein contained; for nature is all philosophy, all harmony, all love, and works in no wrong directions, commits no errors, and teaches no untruths.

To give to human language a distinctive meaning and use, we have to apply to every condition and force in nature, as we comprehend it, a name, and that name serves but to convey impressions from one person's mind to that of another, so that both shall understand the object of conversation in the same light, and both know what is meant by a term or name. This is the invention of the great mother of all inventions, necessity, and is the natural requirement of our physical understandings.

The spirit or soul, residing in each of our bodies, finds its only mode of expression through those bodies; consequently, all our senses, relatively, are physical, and we comprehend each other mainly through the sense of those physical feelings; and sound, being the concussion or vibrations given to air by certain formations of the organs about the throat and lungs, to produce speech, that sound is shaped into terms, or names, as the will of the individual directs, and possesses a meaning just in proportion as humanity agree to understand certain things by certain terms. Farther than this, terms are useless, for they change nothing and make nothing, everything existing, necessarily, before it has a name applied to it.

The spirit first receives its impressions, feelings, and thoughts from the world of thought and spirit in which we live and swim, so to speak, — the boundless ethereal blue, — by means of the fine nervous tissues of the brain, through which or into which they enter, to be gestated and given forth to the world of physical sense, clothed in the peculiarities of each individual brain.

The human brain, in point of development, and by position, is superior to the rest of the system, — the battery for the reception of spiritual influx, — and, by its thousands of telegraphic nerve-wires, carrying those spiritual influxes or impressions to every part of the system, to give them forth to the outer world in action.

Human life is an organized identity, constantly

receiving life from the elements about it, and constantly giving expression to its vitality, by action thrown off to the outer world. It is an organized machine for the reception and expression of spirit, for the elucidation of all the powers of life, which, from the universal fund, go to make up humanity; and yet how loth are humanity to know what this power is! Philosophy they shun, nature they disregard; and nine-tenths pass to the future life before they learn the simple and beautiful first lessons of earth life, —

Spirit is life, and spirit only.

Thus we have given a brief sketch of the *modus operandi* between spiritual and physical life, or of human life.

Were it possible to close the brain to the influx of spirit, man would live about as long as he would without food; for spirit *without* the body holds the same relation to that *within* it as food does to the body.

Language is but the means the spirit employs to give expression to itself through the physical organism, that the surrounding physical conditions may understand its wants and desires, — the terms it makes use of to convey its thoughts abroad, as they are received and gestated in the brain; and words given forth in sound are but the birth of thoughts. Every sound expressive of spirit-meaning is a thought born. Deity gives constant expression of himself in the multitudinous phenomena of nature, —

everything having its language and speaking an intelligence, the language of mankind being the highest expression of Deity. Thus it is that language has increased and become more comprehensive, as the spirit of man has grown into fuller and more expansive thought and conception concerning the affairs of life; and thus it is, again, that words become obsolete. As the development of spirit progresses, words have to be laid aside, to give place to those more suitable to the growth *of* the spirit, as it advances in knowledge and refinement; and here let this one important fact be remembered, that whatever term may be applied to any condition of life, to give it comprehension in our minds, does not change the nature of the object spoken of. It remains the same, give it what name we will; and to those hair-splitters upon points of old phraseology this fact is worthy remembrance. They forget that the term does not make the thing. If we call the moon the sun, and *vice versa*, it does not change the relations of those orbs to each other, neither does it cause the moon to shine by day, and the sun by night. They are the same sun and moon, fulfilling their duties in their natural places, call them what we will. Much useless discussion might be avoided, and much inharmony prevented, if mankind would better understand the use of terms. In regard to those internal principles of life, the use of terms is very indefinite; for instance, the terms magnetism and electricity are words the right or definite meaning of which is very poorly decided in

the popular mind, while scientifists have for them vague meanings. *We* must decide, therefore, upon some power or condition of life to which to apply them definitely, so that the reader may understand what we mean by their use.

There are two great powers in nature which act to maintain, throughout all her vast and varied phenomena, an equilibrium, and those forces are *positive* and *negative*. This is the highest and deepest we can go; for, could we stretch farther, thought would reach beyond Deity.

The human mind can only conceive of these two great powers at work, constantly keeping nature's harmony complete. They are the great universal principles of life, that give birth to worlds and creations vast, — the God-power, in other words, pervading immensity; for deific vitality is both positive and negative, since nothing can be conceived to exist which is all positive or all negative, without any relations to anything else.

These two powers of life we call magnetism and electricity, magnetism being the positive element, or heat, and electricity the negative, or cold.

Thus we have defined our position; and from that position, or upon our definition of these terms, we shall proceed to speak of the creative power.

It is these two elements of life, at work in all conditions of existence, that give birth, and create new developments. They are the primitive trace, so to speak, of creation, the first lines visible of immensity, the same as the newly formed embryo has

what physiologists call the primitive trace, or starting-point of life. The male and female elements, or positive and negative conditions, coming together, are what form this primitive trace, or beginning of growth.

These two great elements, magnetism and electricity, — though how far back in the eternity of the past man cannot fathom, — have produced creation, bringing out of chaos, perhaps (chaos in the sense of undeveloped), birth after birth of worlds and constellations, in regular sequence, and spreading them out in beautiful order, to rotate and revolve, each in its proper orbit, thus filling up immensity, and constituting the family of the heavens.

These elements of life are the God-principles at work, or the father and mother elements of creation, *from which everything has being.* In all lesser births than worlds, and through all conditions of life, these two elements are the procreative powers. They wed world to world, and hold the myriads of orbs and stars in their proper wedlock.

In the mineral, these are the forces which unite particle with particle, giving chemical affinity, and making all the varied mineral formations, from the smallest particle of dust that floats in the sunbeam to the most stupendous mountain. Through all the earth they operate, and bring forth all the life-changes which we there witness in the innumerable phenomena of nature.

The vegetable grows through their agency, and mineral and man have a being inseparable from

these two mighty yet often so silent forces. Nature, from her lowest to her highest developments, is one vast chain, and all conditions therein are links in that chain, each and every one as essential, in their places, as the others. The mineral forms the lowest links in the scale of progression, and has all conditions and uses of them; while next, in grand order, comes the vegetable, in every possible conceivable shape and stage of life, with all its links and ties binding the mineral to the animal; where is found the third and highest order of development, showing, again, as great a range and diversity of life and purpose as the vegetable, the minutest animalcula forming a link as complete and essential as the noblest human being, who extends the progressive chain farthest on towards Deity. Thus we have in nature three great developments of links, which bind into *one* the whole, and leave noble man standing, reaching out into ethereal blue, extending the connection to high heaven and celestial abodes, with Father and Mother God, as the spirit-world stoop, each in consecutive order, to hand down light, and receive each link complete that makes the great eternal circle.

That principle of life and growth which forms and advances the universe we have seen to be the God-principle of creation, the vitality of the world, at work to produce changes, growth, and progress in all things, giving being, shape, and destiny to the various developments of life, — the *creative power*, that forms, controls, and sustains the whole; consequently, the procreative powers are the most divin-

itized, or most like unto Deity, — in fact, are the divinity-principle individualized and personified into a vast multitude of shapes, forms, and conditions; and, therefore, of all elements and attributes of existence the world possesses, the creative power is most holy, most pure, most divine, and the exercise of it should ever bring us nearest God, or in strict sympathy with the divine order and laws pertaining to those powers. We may say, with strictest truth, that man's creative power is the God in him, which works out the beautiful results of his life, the propagation of the noblest of Deity's creation — man and woman kind.

The magnetic and electric relations, or positive and negative God-powers, work in and through the universe, in every substance and all conditions thereof, and, by the affinity or attraction they sustain towards each other, give motion; and motion is life, and life is God. Thus is God life, life motion, and motion the positive and negative forces sustaining each other continually, to bring about change upon change, and give progress upon progress eternally.

When we have fathomed, to the fullest extent of our capacities, the creative power, in the general sense, we have arrived as near unto the comprehension of Deity as it is in the power of human understanding to do; for, back of everything else, and primary thereto, lies the power to create; and *upon it* rests the whole universal fabric. It extends itself from Divinity to and throughout all worlds, and

all the life of worlds; hence we find God in the least phenomena of life, as in the greatest, He being as essential in the birth of a man as of a world.

Man, like other forms of life, propagates his own species, and that power to do so is one attribute of the Divinity within him, and is, of all his faculties, the highest, most sacred, most like God; for the creative power *must* be, and *was*, so far as we can conceive, the starting-point of creation, in all its developments, — the first means used by Deity to build immensity, and the means he still uses, through each and every germ of life, to carry on the universe to high and still higher refinement, refining and making more beautiful the world, by this constantly working means or power. Over the broad prairies and fields of green with which nature annually decorates herself, we see this creative energy most beautifully and wonderfully manifested. The variegated hues and forms here displayed show the great diversity and adaptation of this creative force, giving expression to itself in innumerable different shapes; in all of which there exist the highest perfection and harmony. As we roam over the hillsides and through the vales, in spring-time, God speaks to us from every tiny leaf and branch, from every flower and grass-blade, giving us instructive lessons concerning the powers of life that around us operate to bring forth the world in beauty continually, and showing us that He works by seasons and regularity; that all nature has its seed-time and harvest, its growth and decay; and that, after

the creative element has expended itself, so to speak, sufficiently to answer the demands of the just and equable laws of life, it remains silent for a time, allowing what has been sown to grow into ripeness and fulness, that it may in turn reciprocate something to the universal fund of procreation.

Thus nature neither exhausts nor overflows, but keeps beautifully on, in regular yet slow advancements. She works wisely, but never hastily, and thus she ever works out good for the world, and gives supplies to all that seek aright to gain life from her great maternal fount of love and wisdom.

Love is an attribute of the creative power, that force of *drawing* together of genial conditions, and is the true and correct guide to the creative design. Without it there could be no procreation; with its *proper* use procreation becomes natural and healthful. Love, in its truthful manifestation, is nothing more than the tendency of the magnetic and electric relations to maintain an equilibrium, and is inseparable from the creative forces. The two, love and creative power, work in strictest sympathy, and are equally primary elements of life, underlying everything, and giving beautiful harmony and construction to the world. Two elements in chemistry affinitize, forming a beautiful compound, or new birth. It is the love existing between its particles that causes the happy combination; though, strictly speaking, love belongs to the animate world, as the term is understood by humanity, yet love is everywhere, and two chemi-

cals of different affinities will not unite, because the magnetic and electric relations between them do not blend, and consequently there is no union, or love, and they cannot be at-one, and do not procreate. So it is with the vegetable creation. Seeds grow into perfect plants only from soil which is perfectly natural and genial to them. They absorb from the elements of earth into which they are put, by their love principle, that which affinitizes with their own particles, and procreation is begun, and particle after particle added, thus carrying forward the creation to the full-grown plant, maturing to give off, in its turn, nicely and highly developed seeds, which contain the germ for new life to another generation; and *as the seed is, so* will be the crop it produces.

Good seed must be put into *good* soil, if we would have progress in the vegetable growth. Thus there is a love-principle manifest throughout the whole creation, or a force of growth which is intelligent and perfect; and we choose to call it this same magnetic and electric power, which holds and controls worlds, extending itself through all possible forms of life, and conditions of matter — the positive and negative elements of creation equalizing each other, forming, growing, decomposing, and changing, continually; for they are never at rest.

While from these two elements arises the power to create, from them, also, comes the power to undo or decompose, which is only matter assuming, by the never ceasing laws of life, new forms, — that

which *has* been created changing into a new creation. Thus the most stupendous creation of deific power is not fixed, but undergoing slow but continual change; and every conceivable development of life must be born again, or changed; for perfect rest is not an attribute of Deity. Change and progress are eternal as the creative power that first formed and still forms worlds.

This creative power, in the lower animals, is governed wholly by instinct, and is used only when the seasons for propagation ensue. During all the rest of the year it remains dormant, while, in contentment and ease, the beast grows strong and healthy, squandering not away the forces and life-energies of its nature.

In all the lower forms of animal life the creative power works out beautiful and harmonious results; because, following the laws of their being strictly, in their instincts, the forces of nature are developed in health and fulness; while *in man* we witness the only sphere of life in which this divinitized faculty is misapplied, and he degrading himself below even the brute, by allowing his unbridled passions, the bias of birth, full sway over his better nature. He lives too often in debauchery and licentiousness, and wastes that life-principle and energy of his being which, rightly used, would make him most God-like and noble, most pure and good, and give happy results to society; but which, squandered, leave the loathsome diseases and pestilences, the deformities and insanities, which are now so preva-

lent in communities. This wrong admixture and waste of the creative powers gives rise to every conceivable form of error, and the marital relations become hot-beds of iniquity, in too many instances. Through the misdirection and ill-use of this power, the life of nations has been gradually sapped out, and society presents, to the scrutinizing gaze, such a horrid picture of misery and wrong that virtue sits abashed at the spectacle, and a really pure mind sickens at the contemplation of the modern fashionable world.

The weak and the strong are united; the coarse and the refined temperaments, the old and the young, stand before the altar of man's rearing, and are pronounced man and wife, in defiance of all the higher laws of their being, urged on, in nine cases out of ten, by the lustful passions of their misguided natures. They know nothing, comparatively, of themselves. That God-like reason implanted in every human soul succumbs to the tyrannical sway of fierce passion, and, like demons let loose from the dark abodes, they rush into all possible conceivable forms of error and dissipation, to satisfy natures misapplied.

Every misguided passional nature is so much power at work producing inharmony, disease, and premature decay, — filling the world with degenerate, deformed, and half-developed humanity, instead of beautiful, deified, happy beings. From this one source alone arise nearly all the malefactors of society, and all the evils and horrors of civiliza-

tion (!) in its modern developments. Human beings are what they are from birth, to a very great extent. They inherit their peculiarities and wrong or right tendencies from parental sources, and follow out their hereditary impulses, giving loose rein to the bias or bent given them in the blending of the creative elements which gave them being. Thus all malcontents arise, and consequently states-prisons and houses of refuge fill our land for their confinement; — this land of liberty, so called, which should be the land of peace and plenty, of harmony and happiness, instead of civil strifes, and social, political, and religious slavery.

Man creates in sin, and then, to hide his wrongs and protect society, must confine his offspring often in some prison, taking away from them their just prerogative to life, and making worse his errors by striving to undo them in this way, rather than study to remove the cause. The rack and the torture take the place of Christian virtue, and men go on, adding misery to wrong, instead of heeding the divinely constituted laws of their being, and thus rectifying the evils of the social world.

Let society countenance nothing in marriage but what is in strict accordance with the higher laws of life, and it will cease to be, save as the better feelings of their natures, actuated by pure and holy love, shall permit, and the social world will become a heavenly abode of peace and good-will, love and harmony.

The present condition of society is the legitimate

result of marriage as it is, giving misapplication and wrong use to the creative power; while to go on and attempt to enumerate all the ills thus arising would require too much labor and time.

We have defined our position, and given two terms, expressive of those elements in nature, which, we have seen, are the primary conditions of life, underlying, creating, shaping, and giving quality to every form of matter, whether animate or inanimate. By their operation, we have said, everything is created, and *is*, no life being possible without them. They sleep in the mineral, forming and decomposing its particles, and give beauty and growth to the vegetable, while the next higher order of life supervenes upon the vegetable, all three resting their existence upon these two mighty deific forces, working from creative crudity towards refinement and beautiful development. Thus every animate as well as inanimate form of life has that peculiarity given it which its own germ-principle demands, and its own love attracts. This is particularly so in the animal kingdom; and, observing closely, we find no two developments exactly alike, though all are made by the great all-positive and negative elements that sustain the universe. To seek farther than this for life is to seek the cause of Divinity, which were impossible. Then here we rest, content to give natural forces a name, and *know* that God is therein.

This difference of constitution is more particularly marked in the human family, where we have every variety and shade of organization, ranging

from the very lowest specimen of humanity to that in its highest, most refined development.

Bias is given to all by the peculiar combining of the creative power, as all grow out of or with this power the forming agent; so that we are what we are by the creative impetus, and stand living specimens of highly developed magnetic and electric forces individualized, each and all possessing these elements in quantities and qualities peculiar to themselves, and having the power to create peculiar to their own constitutions.

Thus every man is different in his life-powers from every other man, while every woman differs from every other, giving to humanity a double compound, each one possessing within himself or herself the positive and negative powers of life necessarily, and yet unable to create unless joined by that of the opposite sex; so that man, in all his nobility and strength of manhood, and woman, in all her love and gentleness, are ciphers each without the other.

While each—man and woman—possesses positive and negative elements constitutionally, at the same time they stand in positive and negative relations to each other—the man being the positive and the woman the negative. Exceptions sometimes occur to this, it is true, yet they never would were it not for the falsities there are in the marriage relations, giving sometimes to the female constitution more of masculinity than feminine gentleness.

Having traced out to some extent the beautiful

relations that exist in the human family between the sexes, we now arrive at one very important consideration, namely, that while each man differs, in point of development, from every other man, and each woman from every other woman, the two sexes hold relations to each other, in their magnetic and electric composition, of perfect similarity, uniting and blending into *one*, and giving results to the world of the highest, most divinitized order. Such is a true marriage, and out of such unions the creative powers accomplish their highest mission, giving life to the world in pure and gentle characters. The perfect blending of the magnetic and electric, or spiritual forces, between the sexes, is what constitutes true love—that love which is of divine authority, and which needs no sanction of priestly man, or other, to make it better; for such love is stronger than all human power, because it belongs to the divine fiat, and is as eternal as God himself.

Where these two elements of life, in the two sexes, do not blend, there is no true marriage, though all the ceremony man can invent be held over them. Divine *will* must be changed ere the blending of human souls can be effected in any way harmoniously, save as these two forces be properly consulted. On no other terms can man and woman happily marry, and upon no other terms can their creative powers work out beautiful results. These are chemical axioms of human nature, and divine.

The combination of magnetism and electricity within ourselves is what constitutes the soul.

They are the primitive elements of our existence, giving to us immortality; for the soul belongs to the God-power, and is inseparable from the great Deity-principle of life which pervades immensity. We speak of soul, mind, spirit, etc., which are terms merely used to convey impressions, from one person's understanding to that of another, of those silent forces within us which work out visible demonstrations of life to the physical world, and can be summed up in the two terms we have used more comprehensively; though it becomes necessary to use some term to speak of their manifestation, and soul, mind, etc., are as good as any, perhaps. We speak thus to show how little is really understood, by the popular mind, of the right use of these terms.

The ideas existing in the popular mind concerning the relations of the sexes and the proper use of the creative power, are so false and erroneous, that it gives great relief to critically examine into these subjects, and find, after all, that they are the most noble and pure of all our attributes, and, viewed from a virtuous stand-point within our own minds, give rise to feelings of the purest love, respect, and admiration of the great beauty and truthfulness of Divine Will. Such a mind can contemplate its own existence and powers of giving existence with much profit, and such a being can feel himself ennobled by seeking to understand the right use of his faculties, and giving them their proper place in the grand design of creation, *in which* man

fills a highly important part; for *in* him and *upon* him rests God's noblest creation.

In fact, it is not only a pleasure and profit to each of us to look carefully into these things, but our *implicit duty*, imposed upon us by the founder of the universe, the great architect, God.

We have seen that the life-forces within us, magnetism and electricity, give to each an individual peculiarity, and are the elements which assimilate us to all the circumstances of life around us; and that two individuals of opposite sex, coming together in perfect blending of these subtle powers, constitutes true marriage; and that marriage cannot be truthful unless these powers perfectly mix and form a whole, making *two at-one*. We now have to submit, that these two elements are modified and very much changed, often, by surrounding circumstances; — that as a person's magnetism and electricity mixes with that thrown off by objects near him, so it is acted upon to some extent; yet there is an inherent bent or bias given to every one, in birth, which is a fatality, a peculiar force of life, which surrounding circumstances cannot wholly change.

In marriage, two may come together whose elements of life do not, at first, fully assimilate; yet, with due regard each to the *laws of their own being*, the circumstance of living together may, after a little time, very perfectly unite them; though, *in order to this, there must be a very great similarity of*

hereditary bias, or soul-germs. Their *mental* developments *must* be nearly alike.

Two of entirely opposite or different hereditary tendencies can never come happily together; and the sooner this fact becomes established in the popular mind, the world will be the better for it.

There can be no real true love between two such souls, and consequently there can be no true life emanate from them. They cannot procreate in accordance with divine command; and they who seek thus to live must suffer the penalty, in domestic inharmonies, or in soul non-developments, and cast the sin of their own wrong doings into the currents of social life, to mar and tarnish the beautiful order of humanity.

The soul-germs of individuals must be very similar, in order to constitute full-grown beings at-one with each other.

The circumstances of life oftentimes cover up the real, inherent worth of an individual, to a great extent, which is only brought forth from its seclusion when it comes in contact with that element in another which feeds and calls it forth, that it may stand fully out before the world, warmed into the full vigor and strength of man or womanhood, by the addition of a new element properly its own. Thus many of our faculties remain dormant for want of that proper nourishment to give them life; and man and woman only know how beautiful is life, and how perfectly and happily they may live, until they become perfectly mated, and have their

feelings, affections, and desires justly blended, so that every wish of the one is responded to by the silent out-goings of the other's feelings, and every act of their lives harmonious, leaving blessings to humanity, in which is reflected earth's highest happiness; and wherein heaven's sweetest blessing is vouchsafed to themselves.

The question may here be asked, how are human beings to know each other, that they may form alliances such as we have represented? We answer, that under the present condition of society, with all its fashionable mock-modesties, falsities, and artifices, it is impossible. Such alliances may take place, and do, by chance; but to know human nature fully, robed in so much of error and cunning art, is a more difficult study than to learn the laws of one's own being; for human beings have practised deception towards one another so long, and in so many ways, that the true feelings and magnetic influences do not come out fully and freely, and we feel each other continually, in society, under false covers. In the first place, they are not true to self in knowing and practising the laws pertaining to self, and consequently cannot be true to any one else. The magnetism and feelings they throw off are not engendered understandingly, and therefore cannot affect another as they should. Those whose lives are, in their external manifestations, of falsity to others, cannot, while thus living, expand their internal spiritual natures into that beautiful fulness and nobleness which the honesty and truth-

fulness of life demand, and therefore cannot present themselves to others for more than what they have developed themselves into. For instance, our own magnetism is high or low, good or bad, according to the honesty with which we fulfil our mission in life, and the knowledge we have of ourselves, and makes itself felt according to its development; consequently, if we do not cultivate it aright, we cannot expect that it will blend with one who is properly cultivated in this respect.

Marriages cannot be contracted as they should be, with any certainty, so long as society maintains such relations to itself and to individuals as it now does; for there is but one course left open for mankind to follow, if they would aspire to be good and happy, and that is, truthfulness, first to self, next to our neighbor, and lastly to God, which is implied in the two first.

To live happy and right, we must be truthful, and we are truthful only when we present our natures towards each other as God made them — simple, unadulterated, and unmixed with any deceits or falsities.

The analysis of human life traces it from its external manifestation, philosophically, back through its various combinations, developments, and growths, primarily, to the two elements of magnetism and electricity, shaping themselves, through divine laws and by divine control, into individual identities; and, although it is difficult for the finite mind to comprehend the infinitude of life as being made up

from these two sources, yet we cannot reach beyond this without stretching beyond Deity; and, therefore we must rest our belief upon our metaphysical reason; for *it* is all the power for knowing anything that we have, and learns us that life, with all its intelligence, love, memory, and every faculty, is really made up from these sources of life, light, and love; that they are active principles, and give, through man's organic structure, intelligence of an order inferior only to Deity, and that this personified intelligence ever lives in the elements from whence it sprang, receiving its beginning from the crudity of nature, and refining ever, becoming wise and more wise, to be finally at-one with God. Mankind have the development or nervous battery which connects them with the eternal principles of life, and with the elements in which they live, and from which they draw sustenance continually, in the head; the brain being that wonderful instrument of divine planning which mediates between the spiritual and physical. The brain intercedes between heaven and earth, between atmosphere and matter, happiness and misery, and is the deified portion of us, which contains all the intelligence and power of life we possess, — is the residence of Divinity within us, and the soul's abode. Here, in the head, resides every attribute of life, — all power that every organ of the human frame possesses.

The will, or that divine intelligence given us from God, sits ever upon the topmost arch of the brain, and commands our whole being, traversing the

innumerable nervous wires which ramify throughout the entire system, to carry life and power.

In the head lives all we are, and all we can be. From it goes forth every desire and aspiration, every feeling and affection, and it has the entire making, refining, and controlling of the body; so that our bodies become pure or not, and their functions rightly developed, according as they are acted upon by the powers of the brain. The *creative power* finds, also, *its* residence in the brain, from whence it sends its telegraphic nerves to those organs through which alone it can physically express itself, and work out the most beautiful results of our lives, that of giving being to another living soul, and thus carry on, so far as it is our mission to do, the wonderful designs of creation.

Every thought of our lives is received, first in the brain, from the spirit, or atmospheric world of thought, and there gestated, previous to its expression through the physical organs of speech. So every desire, however silent, first originates in the brain, the will receiving, constantly, spirit-influx, and transmitting it to every portion of the system. Not a feeling or wish, not a thought or aspiration, that does not come from the internal world of spirit, received first in the brain, and given appropriately to every function of the body. Thus come all our desires; and to that combination of the life principles begat by divine will — a perfect being — the influx of spirit is ever good and of the highest order, working calmly and surely pure results.

A pure being can only absorb that which is pure; while mankind, as they now exist, have such wrong hereditary tendencies that their brain developments are incapable of receiving and gestating always for their highest good; because, not growing from the right conditions, — from the perfect blending of the life-forces, — their minds, or brains, are imperfect, or *unevenly* and *inharmoniously* developed, and one faculty runs riot with what it receives, at the expense of others. When every organ of the brain is evenly developed, it is incapable of doing wrong; because each and all of the faculties exert a restraining influence upon the other, and such a person lives a smooth, even, harmonious life, ever heeding the laws of his being, and working quietly out his highest use and purpose. With such a being lust finds no place in the affections, being all swallowed up in pure, holy love and desires to fulfil the divinely imposed duty for which his powers and organs were given, and, having feelings noble and good, giving results to the world as pure as the desires which formed them. Such a being, again, cannot be licentious; because, with such a combination of brain-matter, he can only receive desires which are in affinity with his own purity, and, consequently, will have no desires but what are just to his own development, and serve a useful purpose.

Creative wisdom is to create to fulfil some high purpose. Such is Deity's plan, and in the lower order of animals we see it fulfilled most admirably. They propagate their kind in perfect health and

happiness, creating with wisdom, and carrying out their purposes, in the universal design, well; while man, the most intelligent of all life, the most divinitized, comes the farthest from fulfilling perfectly the highest purposes of his being. What a singular inconsistency! Man, the most intelligent and noble of Deity's creation, and yet fulfilling, in the most God-like attributes of his person—the creative power—his purpose poorest! O, erring mortal! for what is your reason? Sits there not a mighty will upon the highest pinnacle of your brain, directing all your actions? Then heed its demands, and become noble as the beasts beneath you, in this respect, and learn to live in peace, harmony, and happiness.

Man creates in sin and debauchery, lives in inharmony, and begets evil with his creative energies, instead of that noble, high good which ought ever to characterize beings so far progressed in the scale of development.

He casts his pearl before swine, and lives more at the behests of lust than at the sacred altar of pure love. He runs riot with the affections, and scatters forth the divinest element of his existence, to jar upon some of the social chords which bind humanity into one fraternal whole. Man does wrong, and an inharmony is given to the entire social fabric; an impression is made in the elements of life which reaches far away into the infinitude of space, as the pebble, cast into the tranquil stream, ripples its surface from shore to shore.

We have seen that life resides wholly in the

brain, and that from it, by means of its nerve-wires, it supports every organ of the system, and gives each its proper function; that is, every desire or wish first exists in the brain, and is transmitted from thence to the different organs for expression in action.

Love begets desire, and if we love purely our desires are right, and should have their natural expression; for *good health* depends entirely upon the *fulness* with which we live out our *pure* natures. The creative power is actuated by love, and manifested through the genital organs; and, of all our faculties, none is more beautiful and wise than these, when physiologically and philosophically considered. In structure they are most complex and wonderful, presenting a study of ourselves which many, ay, all, could wisely spend time in understanding. The beautiful adaptation of the two sexes, the fine nerves of sensation with which each is endowed, giving to those powers a pleasurable stimulus; the little glands of secretion, that secrete the life-principle, with their little ducts and nerves, all acting in perfect response to the desires sent down from the brain, are most wise to know in their truthfulness and proper uses, and most sacred to contemplate; though we well know that the superficial mock-modesties and false estimates of *modern* society will not bear us out in saying so; yet *truth* and *pure motives* will; therefore, we shall go fearlessly on, knowing that all these things have got to undergo a terrible revolution before the sexes can stand in

truthful and proper relations to each other. With God and nature there is no sacredness of one organ over another, unless, indeed, it is the creative organs; and, with Him, all the faculties he has given us are to receive their proper uses and rightful understanding, ere we can be what the laws governing us require. To *us* there is no more holy and sacred theme than the one under consideration, and none which so much requires the unvarnished and candid investigation of thinking minds and all minds; for it lies at the basis of all human happiness, and upon its *rightful understanding* and *use* rests the best welfare of the world. By its use are reared gods or devils; and there is no denying the fact that the present generation are living more in the gratification of morbid passion than in the holy desires of pure love, with a wish to divinely propagate. They are more lustful than loveful, and bring, as the result of their misguided desires, more of wrong and sin into the world than of harmony and happiness. In our large cities there are two unhealthy children born, where there is one that is healthy, and at least four out of every five with wrong hereditary tendencies given them, and who grow up to manifest those tendencies in adult age. These conditions are the direct effects of ill-assorted marriages, and the improper use of the creative powers, while indirectly they spread themselves far and wide in the sea of human life.

All beings receive their first start in the creative powers of their parents; and unless that mixing

of those elements necessary to the birth of humanity be as it should, — unless they properly blend, — what can we expect but unhealthy and imperfect children, having diseased bodies and deformed minds?

From these creative powers we spring, and in the maternal womb are we gestated, with these powers continually operating, giving us that growth which issues from the husband and wife, in their magnetic and electric harmonies or inharmonies, as the case may be, — one resulting vastly in our favor, and the other giving us a birth which we would, if we could, make far different in after life.

We must not forget that the magnetic and electric, or positive and negative, powers of life, mould all things from circumstances which attend their blending; and that, in human beings, who are capable of exercising some control in their relations to one another, the forces of life have to assume that form and growth which the circumstances we bring, in our marital relations, cause them to; therefore, we cannot be too careful in assuming those ties, nor too quick in severing them when once assumed, *if* we find they are not *nor cannot* be in accordance with the first and just demands of the laws of our natures.

Harmonies cannot spring from inharmonies, any more than a perfect plant can grow from seed put into poor soil, and left to struggle out its miserable existence without the kind care and cultivation of the gardener. It is never watered and nurtured by

its rightful and genial elements; consequently it thrives but poorly, and soon passes away, having never arrived at maturity, and without serving any high and useful purpose, but, instead, scatters its early decay to contaminate that which is healthy around it; thus bringing misery and disease in its being, and, when soon gone, remembered only by its evil results. So it is with human beings. They sow in sin, and reap in sorrow. They plant good seed in the wrong soil, and expect a healthful, thriving, happy crop; but, alas! they too often see their errors, in the diseased, deformed, wayward conditions of their offspring, who, like the plant just mentioned, go to early decay, or, if life be spared them to the full period of human allotment, it is only to vent itself in some misguided channel, following out the hereditary impulse, and editing, in turn, similar errors.

You cannot, O man, receive lasting happiness from wrong doing, and must take as you give! There is no alternative but the right one. Mix the seeds and soils of your affections in their proper relations; nurture them in strict accordance with the laws of your beings; water them with that pure, holy love which belongs to genial ties, and you shall rear unto yourselves and to the world the noblest specimens of human life, the most God-like forms of humanity, which the divine mind intended you should rear, and hand down to them as a legacy that which shall endure throughout all time and eternity —

perfect individualized selfhoods, noble in truth and in true dignity of man and womanhood.

To bind the laurel wreath of pure worth upon the brow of humanity requires a reformation in those relations which hold most intimately together the sexes — the marriage laws; and, until this is done, the social world must groan under the weight of sin and sorrow its own misdoings create. Until mankind understand the proper and *natural* relations they sustain to each other, and the rightful use of the creative powers, reform can never be radical, and all efforts in this direction which strike at effects rather than causes, will be only futile. Reforms are many and various, but most of them are working to eradicate *effects*, while causes remain undisturbed.

We hold that in the marriage ties and the creative elements lies the power to reform the world, when once humanity can be made to understand its proper use; and *our* efforts shall be ever given, both in deed and word, to this end.

There are the greatest inducements held out to every one to aid in this reform; for what greater boon can we crave than that of a soul coming to its own, and there finding its every want supplied, its every wish responded to from the silent soul-depths of its genial partner, and every act resulting in the purest happiness?

Misery follows not in the train of pure, holy *wedded* life, — is not a concomitant symptom of a *natural* marriage, and forms no part of the holy

relations man and woman should sustain to each other.

Having confined our views upon the creative power, thus far, strictly to the propagation of the *genus homo*, we can now say, that man is full of creative power, in a general sense, — that there is no limit to his capacity to create, — every breathing and wish, every thought and act, being a creation of something. He builds and invents all kinds of artful and scientific instruments, from the leviathan steamship, that traverses the vasty main, and buffets the mighty waves of old ocean successfully, or sends the iron messenger of death into the enemy's camp, to scatter destruction far and wide, down to the smallest article of modern use. He expands into a monster inventive machine, as circumstances require, and in every capacity of life, by this inventive power, moulds himself into usefulness in ten thousand different ways, — spanning the earth with telegraphic wires, and the iron bands of civilization, upon which are transported, with almost lightning speed, people, money, and produce, from one portion of the world to that of another; or, with his aerial ship mounts to dizzy heights in the ethereal blue, and, on the wings of the wind floating, drinks in, with one broad glance, the vast moving panorama of the sea of life beneath him. He stations his battery in the clouds, and sends down the lightning messenger of counsel and warning to earth's marshalled hosts, preparing the din of battle.

This creative power ekes itself out into useful-

ness in a wonderful manner, and, under Deity, there is no greater inventive genius than man. He is weak, yet is he strong; mighty in spirit, and weak in the flesh. He *wills*, and nations tremble; he smiles, and all earth is glad. The pity is that, with all his wonderful power to create and do, he does not exercise more wisdom, and rear himself upon higher planes of life. A creature of circumstances, yet moulding *from* circumstances his eternal and temporal fortunes. But, with all his power to create, there is none so God-like and noble, so beautiful and wonderful, as the creative power given him to increase and multiply his kind, to continue the human family while time and eternity shall last, and to ever give, when heeding the laws of creation, a refining process continually to humanity. To mould into the image of himself other human beings, giving them nobility of nature and high spiritual developments, is his noblest power and mission. *This* power is the only natural creative power that man possesses, whereby he makes in beauty and perfection equal with Deity Himself. All his other faculties to create are but the imitations of nature, always falling far short, however, of her beautiful constructions. Every effort of man at the scientific or artful is but an idea gained from the great creative fund of nature,—an invention first existing in the brain, gathered from the spirit-world, and being there gestated, to come forth into physical expression in the form of some useful instrument.

The object built is ever first received in the

brain, and there receives completion, ere it takes on physical proportions.

Inventions all exist in the spirit-world prior to their reception here, and man is the instrument through which they receive peculiar construction and adaptation to the world of matter.

Man really originates nothing, but rather moulds that which is originated into certain shapes and uses, *by* giving it passage through his brain, where it receives impress peculiar to the individual brain through which it passes. Thus he creates *new forms*, merely, out of the universal fund of creation supplied him by Deity, from which to mould, as his peculiar perception may grasp the spirit of things. The brain is the receptacle of all man does long before his acts come before the observation of the physical world. His brain is pressed upon continually by spirit-life, from which he is constantly receiving fresh supplies of everything for his use, — supplies of thought, invention, desires, and life, which express themselves in his multitudinous actions, as he passes along through the world, surrounded by every conceivable form of circumstances, to which he adapts himself through this continual supply, received from the spirit of life in which he lives and breathes, the same as fishes swim in the sea, imbibing life from *their* own proper elements. Man is as much at home, and necessarily so, in the air, as fishes are in the sea, and the two hold very just comparisons to each other; for, while fishes find in the water all that is necessary

to life, spiritually in the elements of water, and physically in the other forms of life therein, they cannot live in air alone; so man finds all that is necessary to his spiritual growth and advancement in the elements of atmosphere, and in the vegetable and animal growths all that is sufficient for his physical maintenance, but cannot live in water.

Man, we have before said, is all he is in the brain. *It* is the battery of his existence, from which arises every life-power he manifests. Thus man is a mighty machine, working to fill up and make complete the universal whole, as he presses on in the progressive march of time. He is small, physically, and weak, yet when he is a full-grown man spiritually, he becomes mightier than all powers external to him, and his purposes remain as fixed as the stars, until carried into execution, when they strike with a determined vigor upon the world, giving results which work great and mighty changes.

Full-grown spiritual men and women are as firm of purpose as the Deity who created them, because they seek to fulfil exactly the highest uses of their being.

Of all created things, man stands the noblest in creation, as he does in power to create. His form is upright, with the brain crowning the summit of his frame. No other animal is like him, and none has so large a brain. He is most divinitized, and can come nearest unto divine wisdom and power, of all things.

Man is powerful or not, according as his spiritual

perceptions are cultivated and enlarged; for we have seen that what he is, is by spirit, not by flesh; for the flesh is weak and of short duration, while the spirit is strong and immortal.

Man not only creates beings like unto himself, and all kinds of instruments to serve a purpose in the affairs of a world, but he also creates much in the invisible elements, for good or bad. His actions produce happiness or unhappiness, as the case may be, and he makes hearts glad or sad. He builds upon the hopes of others, and, in turn, stimulates them, by kind words, to good deeds, and by so doing creates a void in his own brain, which is instantly filled with higher, purer, and more noble thoughts.

Every kind act we do is a spiritual advancement; and thus we create for ourselves expansion of soul, while we give lightness and buoyancy of spirit to others.

Man creates in many ways, and his *deeds* live long after he has ceased to be in time; for humanity are so intimately blended together that one even cannot act in the least without touching the magnetic chords of some other human soul, giving creation to some new feeling. A look, even, creates a mighty flame of love, often, or sinks deep into the heart to wound its tender sensibilities. It penetrates into the soul's secret depths, and there searches out its joys and sorrows, and discovers its secret purposes. Ay, what power is there not in the eye! — a single glance of which, and more is often

told than volumes could express. It creates with lightning-like rapidity its impressions, and sends its thrills vibrating throughout every nerve of our being, causing, oftentimes, the sweetest joy or the extremest sorrow. The eye shows something of the power of spirit, as its lightning glances go through and through one. In fact, the eye may be said to be the telescope of the soul, through which it not only looks into every object around it, and every other soul with which it comes in contact, but also through which it is itself looked into.

We read each other in the glances of the eyes, as they meet, and form our impressions of each, noting therein good or bad intents instantly. The *spiritual* eye burns into the very depths of the soul, searching out the spiritual purposes and worth of the individual, and creating spiritual feelings and effects with wonderful rapidity. Its magnetic rays give a quiver of light, that penetrates into the darkest, saddest heart, often, and calls forth responses in sweetest strains. Its kindly expression cheers and elevates the sinking spirit, and bids the weary, lone, heart-sick soul to hope for brighter, better joys; and as it is raised, in silent aspiration, upward, it speaks more of immortality than all the sacred writings of the so-called Christian world. It sees into futurity, and bids us hope for better states of existence beyond the grave of bones.

The language of the eye is purely spiritual, and its sensations and creations most wonderful spiritual productions.

Our every faculty has some creative use; but, aside from the power to create our kind, the eye is most powerful and wonderful, perhaps. Its sensitive nerves, connecting it with the brain, give ingress and egress to the spirit, so to speak.

Physical in construction, the eye is wholly spiritual in its effects, taking notice of things and objects by catching their shadow or receiving the impress of their magnetic rays upon its fine retinal surface.

The magnetic and electric elements of our existence are most intimately bound unto all the world of spirit-life, and every exertion of their individualized being in each of us gives expression to some new creation; for every thought lives, and every desire finds its resting-place somewhere. There is nothing lost in the spiritual realms of life, any more than a particle of matter is ever annihilated.

Man is a mighty and wonderful machine. By his brain he drinks in from nature's ever-living fount of life, and is bound, by the magnetic chords of his being, to the great immensity of creation, to live eternally, working ever out his purpose and destiny, while his body inevitably returns back to mother earth, every particle, in her economy, of its decomposed structure, being saved and applied to some good use.

Thus man stands to-day, with his monster intellect peering far and wide into the realms of nature about him, solving, with his metaphysical reason, the great problems of life, finding *himself* his greatest study; for in him every expression of life,

almost, is manifest. Yet, with all their intellect and giant reason, how little do mankind know of their powers and there proper uses! Wielding, as they now do, an immense power, much of it is in improper directions, because they have not learned to know *self*, and to base the energies of their being upon truth. Unto what dignity of manhood may man arise, when he learns to know *self*, and to spiritualize his being, by studying into all the natural laws of life, and makes himself a gentle, even, harmonious man, carrying out steady and decided aims and purposes in living. A highly spiritualized man moves along through life without fuss or show, but yet moves with a force as mighty as a moving avalanche, because he arms himself with truth and true dignity of manhood, and calls to his aid a clear understanding of the divine laws of his creation; consequently, he moves with no power less than Deity, in the controlling laws of his life, and cannot be frustrated in his truthful purposes and designs. He creates, by dint of studying into and understanding himself, his own peculiar force and fortune, and thus stands individualized before the world.

Indirectly, man's powers to create in all ways leave their effects forever stamped upon the world. For instance, one man invents a useful instrument; as time marches on, it serves its purpose, and becomes improved upon by another, as its uses are better understood; and thus improvement upon improvement is made, until the original trace of the

invention is quite lost, perhaps; but still its effects, in the improvements which follow upon it, live forever. So, continually, one man is creating improvements upon another's inventions, and, by this creative faculty of his organism, carrying forward the affairs of a world in an ever progressive manner. And so it is with the power to create his kind. He gives life to another human being like unto himself, endowed with a soul that lives forever, and, through that soul, affects the whole world, indirectly; for that soul, again, gives expression to *its* powers of life in ten thousand different ways, affecting, in turn, the circumstances of life surrounding it for good or bad, and so on, *ad infinitum;* finally going to its ethereal home, where it eternally resides, to give caste and character to the spirit-world; for according to its cultivation and understanding here, so will it be there, with, however, a more inevitable tendency, or destiny, to progression, becoming more as the Divine Mind desires.

That soul, again, lives eternally on, and its whole life in the regions to which it ascends, we are led to suppose, and even *know*, is one of incessant action, — spirits never sleeping or resting, as mortals in the flesh; so that every creation of man, in giving life to another, is an eternal result given to the world; consequently, it becomes a question of the most vital importance how that creative power is given expression to, — whether according to the divine laws of our being, or the misguided passions and lusts of the flesh. It becomes highly important,

for two reasons, — first, because it effects the birth of another for all time; and, second, because it affects those who give creation to human beings, by leaving them better for having given good and proper use to their creative powers; for every action bears with it its own reward or punishment, according to the great law of just and wise compensation.

Society is moulded and controlled by the aggregate of human beings, who, all, are lending their aid to make society what it is, good or bad; and, in the immediate effects of their actions, in giving expression to the life powers, lie all the good and ill of the social world; but in no power man possesses does society receive its stamp so decidedly and lastingly, as in that of creating and perpetuating the race. Here the die is cast, and an impress given to all children born, which makes them ornaments and blessings to the social world, or curses to themselves and the truthful purposes of society.

In this one power, more than all else, lies the highest good of the world; for every human being remains as he is moulded, to a great extent, and the frequent processes of moulding and producing, as we continually die off this mundane existence, is the necessary mode to higher developments and refinements of humanity. The creative power is given to this end, and, consequently, ever intended to result in its use as a continual refining process to the human family, that, in harmony with the rest of cre-

ation, they, too, may march along in the divine order of progression, arriving, in conjunction with all else, at higher and still higher conditions of life, approaching nearer and nearer unto Deity.

Then, O man! learn to use the divine faculties of your being in a right manner, and to assume that dignity of purpose given you to fulfil in God's vast creation. Learn early to be wise, and you will be happy. The laws of life exact much, and give much in recompense.

VI.

CONCLUSION.

In concluding this little volume, we shall take a brief retrospective view of the work, glancing at each chapter in a general manner, and giving a synoptical summing up of the whole writing.

It has been our aim throughout each chapter to take *nature* as a stand-point of philosophy, and, from her teachings, set forth our ideas of those principles of life which originate from the divine fountain, and which *should* actuate humanity in all their doings.

We have aimed to instil a life-feeling and force into our writing which should reach the reason of all thinking minds, and bring home to their understandings a full conviction of the truthfulness of what we say. We have also aimed to be radical in our philosophy, and reason from cause to effect, throwing it before the world to fall or stand upon its own truthfulness and real merit. As such, we pass it along.

All life, we say, is of God, — of that power which created the universe, and still continues to keep it moving and living on in perfect order and harmony, to answer great ends and accomplish the mighty designs of its creation.

Two great elements underlie and permeate everything in existence, and those forces we name positive and negative, or magnetic and electric, or, again, the Father and Mother God principle, creating and ever working out the divine order of the universe in a beautiful manner, and giving an advancement, in the changes, evolutions, and revolutions that occur in the different processes of nature, to all conditions and developments of life, from the lowest mineral to highest man.

The world in which we live is but one orb belonging to the infinitude of worlds that float in the great immensity of atmospheric sea, — the imponderable elements of Divinity,—in which are sustained all worlds by the magnetic and electric powers of life. Earth travels its mighty jaunt about the sun, and makes its diurnal revolutions by means of these two opposing forces, and, like a sponge thrown into water, absorbs itself full of magnetic and electric life, in order to carry on the duty and design of its every condition. The earth is intimately related to all the rest of creation by the elements in which it floats, and its spiritual and physical life bearing the same relation to each other as to all else, God reigning in and through every part and parcel of it, in the laws which govern it, the same as he rules the universe of worlds and creations. All the phenomena we here witness, all the science of man, and all the affairs of life in its various conditions, all belong to earth, and earth belongs to the grand whole of creation, each and all having their laws of

control; at the helm of which whole God is the guiding and sustaining principle, overseeing and controlling universes, worlds, orbs, and atoms; so that no act is possible with earth, in any of its three great developments, but what God is the author; for mineral, plant, or animal would immediately cease to be could this God-principle of life be extracted therefrom. The essences of life, or vital principles, which we call Deity, mould and fashion the clayey and rocky elements of earth, the same as they shape the growing plant and give vegetation its uses and purposes, all working from creative crudity towards refinement and Deity. Nothing *is*, without the God-power of life. All nature is endowed with its living presence, and undergoes changes and growths by its commands alone, Deity being, *comparatively*, as much in the pen we write with as in the hand that holds it. Extract from either, if possible, this power of being, and either becomes *annihilated*.

Man has grown, by long ages of slow development, out of earth, out of nature, and is as much amenable to the laws of God, as laid down in his own being, as is any other form of creation, be it mineral or vegetable. He is possessed of no nature higher than God, certainly; and, as Deity lives in and rules throughout all the earth, from which man springs into existance, He also rules mankind, and with just the same power that is exercised in governing the whole, suiting it, however, to each development. Thus we observe that man derives his

life, with all its powers of action and manifestation, from precisely the same source as everything else around him, drinking in spiritually from the imponderable elements in which he lives and moves life continually; his head, the battery of his existence, being placed upon his shoulders for that purpose.

As man's body is made up by slow chemical processes of compilation from the elements of earth, so is his soul, or spirit, made up by slow growth from the magnetic and electric forces of air; for what is air but a gradual thinning out of materiality into invisible Deity?

Man is of nature, and woman too (!) — its highest development, — supreme in power over every other form of life, and, in organization, nearest unto God, in whom the Deity-intelligence has its highest expression. In all matter and all life there is intelligence — for God rules the whole; but in *man* does it find its culmination. The higher, in point of organization, this deific intelligence runs or develops itself, the more voluntary, or wilful, become its manifestation; consequently, in man we find volition of the highest order, and therefore do we find man, in the pomp and pride of worldly selfhood, forgetting the laws of his being, and, with his mighty intellect, living at variance with the best and highest laws of his organism. For this reason have humanity superstitiously supposed that man is a creation of miraculous power, — something not natural, — and specially amenable to a superstitiously supposed, specified, and peculiar God, having a per-

sonal entity and local habitation in the unknown somewhere, to which disembodied mortals, taking organic mortality at the judgment day, must resort, to receive the reward or punishment due them, as *His* special creation, and the manner in which they have lived out His special canonical instructions.

Ah, children of nature! *we* advise you that you belong to the great arcana of nature, — no more miraculous in birth or nature than the thousand different developments of life around you, and living to fulfil a duty and destiny the same. *We* tell you that God is no more *your* author than he is the builder of immensity, with its infinitude of worlds, orbs, and atoms; that He controls you no more specially than all else, and that you belong strictly to the nature out of which you grow, as the morning mushroom rears its fragile form, to pass away with the noon-day sun, having served its short purpose well. So *you* are, compared with eternity, only of mushroom duration, placed upon earth for an allotted time, probationary merely to your advent into more celestial abodes. You are born into this world to mature for the next; and your maturity depends almost wholly on yourselves; for with what understanding you have of the source from whence you spring, and the destiny which awaits you beyond the home of mortals, with just such advancement will you near its blissful shores, and be prepared to enter into its joys and heavenly rests. Christ said, Suffer little children to come unto me, for of such is the kingdom of heaven; and so we

say unto you, be natural and simple children of the earth first, and heaven will open all its joys to you ere long, when earth-life is run.

Nature, then, can be the only truthful guide which humanity have to govern their footsteps through this life, — nature as it is, nature as it surrounds them, and nature as it is *in them;* for man belongs *to* nature quite as much as the vegetable productions, and requires her maternal care and nursing just the same; yet, to see him, in his every-day life, actuated, as he too often is, by erroneous desires and notions, shows how forgetful he is of his dependence upon the great source of life, — denying his Lord and Master; yet, like the prodigal son who fain would feed upon the dry husks, he will have to chew the bitter quids of regret and remorse, when time shall have handed him over to eternity. There he will see the proper relations he should have sustained to the elements in which he was born and matured, and have to patiently learn what he omitted. False doctrines and theories must all there be eradicated, and in their stead come the inception of truth.

Man cannot be God-like and noble until he learns humanity, and to be natural as the divine author originated him. He must study *self*, and learn the laws of his own organism, living only and wholly as they dictate.

There are certain great general principles of life, which mankind must adhere to before they can become either true to self or to the world. *Truth*

should be the first matter of life with every one, — truth, as found in nature; for these great principles of life man originated in, and he must learn to be true to them, else the true design of his creation is, in a measure, frustrated; though, with Deity, every action turns to good account, while to him and his highest good, and to those of his fellows about him, the designs of life, when improperly carried out, result far short of what they might have been. *His* own happiness, and the happiness of those around him, depends upon the right and proper use of his powers of action, and not the happiness of Divinity. The forces of life are self-adjusting, and man's actions reflect good or bad to himself. As he is truthful to self, so is he truthful to his neighbor and his God.

Society, with its code of regulations, is based upon the short-sighted views mankind have of the nature within and without themselves. As they view the concerns of life society is moulded, and, to come up to that standard of right, requires one to be like unto those who give caste to the social world. *More* than this, the same as too little, is regarded as wrong; so that, if a man have higher perception, and more divinitized views of life, he is debarred the pleasures of society.

The social world is moulded by the majority, while, after all, the majority are ever led on by the progressed few; — always hurling at them bitter denunciations and scornful actions, yet ever following slowly on, led, like so many subjects, by the

kingly mind that ever stretches out for more and better ideas of living. Thus we have society to-day made up of minds whose appreciation of the things in nature is very limited, and whose great aim in life seems to be to make the physical shell-case shine gloriously while it lives, and to satiate the appetites and desires of the body alone, little cultivating anything that is deeper than the surface.

Having such an appreciation of nature, they know not how to control self by the divine laws of their being, but rather take the arbitrary codes and laws of man as standards by which to weigh all actions and govern all their relations to each other.

The laws of man have their origin in the misconceptions, often, of a few minds, who, seeking to repair the errors of society, suit their legislation to the actions of humanity, rather than base them upon the laws of nature; consequently we have society presenting, in almost every particular, erroneous ideas of life, and dishonest in many things, because restrained by *superficial* laws rather than eternal principles; for principles strike at the root of humanity, and eradicate all evil, while the arbitrary laws and rules of man's invention, being superficial, can but poorly suit themselves to human nature, and therefore the wrong restraints they impose result, oftentimes, in more evil than good.

There is only one correct way of governing humanity, and that is by teaching them the beauti-

ful laws of their own being, — learning them to know and govern self thereby.

There are no laws and rules of life necessary to human government, save what the divine Author and Father of all has given. They comprehend all conditions and developments of the human family, out of which each one can gain that which is sufficient to his or her highest good and happiness; and it is the duty of the few who have light in regard to nature's teachings to set it before the world. Man can be better employed in studying the secrets of nature, and laying them out before the people, than in legislating within halls of government for their control. One truth of nature, carefully elucidated to the understanding, is worth many laws having, as most of them do, for their basis, human action. God should rule humanity, not man. Man has enough to do to rule himself correctly by the laws of his being, and *then* let his *acts* govern others. Christ made no laws, but simply uttered the truths and precepts of nature, letting his own acts speak for the purity of his life and the truthfulness of his sayings, ever referring to Deity as his authority.

To be fashionable, as the world goes, requires dishonesty to every better principle of our natures; and this falsity in society gives rise to innumerable bad results; for dishonesty in one thing or feeling requires dishonesty in many other ways to hide and carry out the first; and so, throughout the whole social fabric, dishonest actions penetrate far

and wide, until it presents notions and opinions, dogmas and doctrines, so false to all the better principles and natural feelings, that it is simply disgusting and saddening, to one versed in nature's teachings, to mingle therein, and witness the miserable shams it imposes upon all conditions of people. Living true to nature, *every one* might be happy, rich, and free; but to see social laws upholding and countenancing barefaced villany, falsehood, and wrong, as they do in a thousand different ways, is revolting to an honest nature.

Can there be justice in laws which enable a few to monopolize the riches of the land, and starve the poor? Is there justice in those social relations which place it in the power of society to crush the hopes and lives of erring mortals, and hurl them in disgrace to a grave of infamy? Test the goodness of modern humanity, by arraigning before it a child of misfortune, who, yielding to that nature and those feelings given her by Deity, must stand before the world condemned, and see how many will extend the hand of charity and sympathy, and, like Him of old, say, neither do I condemn thee. Ah! methinks scarce one could be found who would *dare* to befriend the down-trodden soul; while, were they *all* called upon to throw the first stone who were without guile, not one could be found,—*no, not one.* Such is *modern Christian charity*, and embraces very little of the good old precept, to do as you would be done by.

Marriage, as it is, is, in four cases out of five,

false; yet law binds the false the same as the true. It makes no distinction, but leaves to nature, trampled and disregarded as it is, to right its wrongs. The conditions of society are so false to principle, and the intercourse between the sexes so dishonest, that it requires a false law to meet the demands of a misguided humanity, and give to them as their actions deserve; and to those who thus live the law is right, until they so act as to deserve a better one. But to those whose standard of right is nature, and the mighty truths and precepts therein contained, breathing the *will* of the Almighty, and who are themselves honest in all their dealings, no such marriage law is necessary; and, when exercised to bind such persons in a marriage which is untrue to their natures, is not only false, but committing heinous misdeeds. Wherein, we ask, is the justice of that law, made to suit the conditions of an artificial society, to those who guide their lives by the standard of *nature*, and from their inmost souls are desirous of doing right from principle?

Laws should be made to restrain the wicked, or erring from nature's standard, and not to bind the naturally good to false relations. Thousands of marriages, as they now exist, would dissolve like dew before the morning sun, were it not for the restraint of law holding them for a lifetime to their mistakes.

Why should marriage laws presuppose infallibility as an attribute of human nature, in contracting mar-

riage, which it does by binding them for all time to their alliances? May not and do not errors here arise, the same as in many other affairs of life? and is it not a duty to right those wrongs when once perceived? Why should man be accounted any more infallible in marriage than in trade? Are not all the errors of life, in every condition but marriage, corrected? Ay, they correct themselves; and so would matrimony soon be placed upon its right and just basis, could mistakes here be corrected, for then *experiences* would be teachers; but when law binds wrong ones together for LIFE, crushing all manly and womanly principle and ambition out of them, what chance have they to profit by their experiences? for theirs is one *life*-long experience of error, which law does not allow them to better. But such will not always be the case; for, thank the bright and mighty powers of heaven, the world has ever produced those who have had independence and decision of character enough to fearlessly proclaim humanity's cause, and still has those who boldly fling the deep searching words of bare, naked *truth* at the doors and understandings of all who will read and listen. Were it not for such minds, this world would present a sorry appearance; for it has been, in all ages, and is in this, such minds, dealing out advanced perceptions of nature's truths, that have given it its present civilization, sorry and deficient as it is; and it will continue to be by such minds, ever arising in each generation and age, that the world must be led to those high principles of

light, love, and wisdom, towards which humanity ultimately tend.

Still, mankind are ever grumbling, and refusing obstinately to be led, until the mighty vanguard of truth hurls at them such overwhelming *facts* that they are obliged to submit, to keep pace with the growing age.

Public sentiment becomes, silently, yet surely, moulded by the reformers of every age. In all past history of the world, so far as we have its records, no man, not even Christ, has ever proclaimed truth in advance of the age, but what he has suffered the contumely and scorn of the world; and nothing keeps such noble souls from sinking beneath the opposition brought against them, but the mighty truths they live to utter.

The world to-day is more enlightened than ever before, yet it is as much bound up in what it knows, and blinded by its prejudices, as nations and generations in times before;—the error of their ways mankind cling to with quite as much pertinacity; and to attack any of their present social, cherished institutions, is almost as hazardous as in more ancient days.

As fast as mankind progress in knowledge, and gain greater perceptions of truth with each step thus made, each truth discovered, they drive their stake, to which is moored all their beliefs and hopes, until absolutely driven to the necessity of "weighing anchor," and drifting again upon the tide of progress, helpless encumbrances, as truth unfolds

greater wisdom and knowledge, and demands of them different and better deeds and lives.

So in relation to marriage, old notions must give place to new, and erroneous customs and forms be abolished, as the truths of our natures become better understood, and the relation of the sexes be substantiated upon a more natural and just basis.

Nature must become the criterion by which the fitness of two for each other shall be determined, and her laws the power to bind the human soul in its proper alliances. Human authority must base itself upon the equable and just principles of nature, and barter away souls according to its demands. Our present marriage law sanctions any and every thing, almost, without any questions or knowledge as to whether the parties married sustain suitable relations to each other. They may be committing the greatest sin of their lives in getting married; yet the law takes no cognizance in regard to these points, but rather, when once the knot is tied, holds them to it through *life*, whether right or wrong. If they make a wrong step, the law steps in to entail the curse of it upon their children and children's children, even unto the third and fourth generation; and thus one act of law is often the means of producing much wrong and scattering its effects far and wide; and then, to control the wayward tendencies of children begat under such circumstances, as the inevitable result of the present marriage law, other laws have to be invented, and places of imprisonment built for their restraint and confinement;

and thus law is made to cover up the bad effects *of law*, until there is scarce an end to legislation.

Making and expounding law is the best trade in America. Would it not be as well to study nature more, and expound *her* teachings to the people, and to use some of the time and means now employed in inventing rules and laws in rearing places where the young might be taught the philosophies of nature, and instructed in the laws of their being? Would it not be better for legislators to learn to know their own life-powers and natures more, before they make arbitrary rules for others to go by, and, by their *own* every-day, upright acts, give examples of real instruction, as he of old did, rather than longer demoralize the world by laws of human origin, which, at best, only act to stay immediate effects, and touch not at causes? Would it not be better to teach mankind in what true marriage consists, than to bind them together by fixed laws, in all their ignorance, not knowing, half of them, the first principles of life, and the importance of the relations they assume in the marriage contract? Society teaches nothing, in relation to these things, deeper than the surface. It gives no interior knowledge, and all its laws and forms relate wholly to superficial things. The literary world is flooded with surface knowledge, with light, trashy reading, which society grasps after eagerly, because it comes into its *superficial* understanding.

Money is the great all-absorbing interest. To be rich and fashionable, — to *live* in *style*, and be con-

sidered well-off by those who care more for the dollar than for the mind, whose pockets are better filled than their heads, who. buy favor with man by their gold, and squander the talent God gave them at the shrine of lust and mammon, — is the height of modern fashionable life. People forget, while they spend all the energies of their being to fill their coffers, that it is the mind and soul which constitute their riches in eternity, and not their pockets; that pure worth, not dollars, there makes them shine. Gold buys no favors with Deity.

With most people, money is worship, and its acquirement the great object of life, to which honor and every finer principle of being are sacrificed. The almighty dollar constitutes the altar upon which is laid the whole nobility of manhood, and to which are brought all the offerings of hearts and souls.

In the *fashionable* estimation, to be without money is equivalent to being nobody and in disgrace; but, thank those higher powers that rule the destiny of man, and mete out to him as his life and actions deserve, the poor are God's favored, if any are so — and *all* are, who make a right use of the life-powers given them, who regard God as their Father, and man as their brother, living in charity towards the world.

To that man or woman who is bound up in the superficial, worldly cares of life wholly, without any cultivation of the spiritual, inner nature, we say, God pity you, for you know not how to pity

yourself, or to what an end must come all your interest in temporal concerns; for such things are as fleeting as shallow, and they whose whole hope, cultivation and experience, are in such things, how forlorn must be their situation when the time shall come for them to lay aside the physical, with all its attending circumstances, and to enter into that spirit-world, where their quickened perceptions will behold the inner, true life of everything, and see things as they are!

What a forlorn hope, indeed! — spirits ushered into eternity, and finding themselves unprepared to join those whose spiritual culture makes them bright radiant beings, — to then and there look back into time, and see very little good use made of their earth-lives, and come to the full reflection that they must take such position of light, love, and wisdom, in the spirit-spheres, as their development while here fitted them for; — to realize all this, and much more, must make them sorrowful and dissatisfied, placing them in the hell of their own creation, — the only hell there is, — and *it* being all the more unbearable for the knowledge they have of having created it themselves.

Man may acquire vast fortunes of this world's goods, and live while here in great luxury and pomp; but when time with him has run its course, and he is called upon, by the laws of spiritual and physical existence, to dissolve the one from the other, and to give back to mother earth all that is physical, with it is cast aside all his wealth and

sumptuous things, and he passes the Hellespont of life, a spirit, into spirit-abodes, divested of every physical attribute, — a bare, naked spirit, — to find himself in entirely different conditions of existence, with new desires and hopes, which can only be catered unto by that which is spiritual, and with eternity before him, compared to which the few years of time he lived upon earth are as drops in the great ocean of eternal life. To such a spirit, entering upon eternity, what must be his astonishment and regret, — astonishment at finding so much of life before him, and regret that he has so poorly prepared himself for it, while the "seed-time and harvest" were at his command!

Of what use are his millions of perhaps ill-gotten treasures to him now? Ay, what a curse, as he looks back, and sees the time allotted him here ill-used in its acquirement!

Wrapped *wholly* up in the external affairs of this world, man knows not his proper relations in life. His estimation of it being all superficial and selfish, his tastes and desires become physical and sensual; and the marriage relations are too often based upon just such desires and feelings; for what else can we expect, if we cultivate not the better portion of our natures, and give not development to those inner life-powers, that they may assume their true functions in the beautiful order and harmony of creation? It is a law of nature, that in whatever way we exercise our faculties, so do we develop or mould ourselves, making ourselves refined and pure, or

low and gross, according to the aims and intents in life we follow. No man can deal in dishonesty without giving himself such a culture, any more than he can associate with low and vulgar companions without becoming gradually like them; so mankind have dealt so long dishonestly with one another, and followed after low and wholly physical concerns to such an extent, with aims in life pulling the mentality down, rather than *up*, that when they come to the consideration of spiritual things, and seek to deal in the affections, they know not how to act, or are not actuated by any higher ideas than their lives have fitted them to entertain. Consequently, viewed from their own stand-point of development, marriage becomes a calculating, scheming, money-making, business affair, while the half-developed, smothered affections are not strong enough to actuate to anything higher, holier, and purer. Thus are most of the marriages, at present, made; and the parties, enjoying their affections after marriage with the same tastes and desires, hand down to their children gross, low natures, instead of pure, spiritual developments.

Between the love for money and the dishonest, low aims and pursuits in life, very few marriages are as they should be, holy, *natural*, and happy. Men and women sacrifice their natures upon the altars of wasted affection, and at the shrine of unholy love. They dip deep into the affairs of this life, forgetting the cultivation of anything spiritual,

— that portion which is immortal, and lives beyond the grave of earthly hopes and aspirations.

Very few of those whose connubial relations are in keeping with the laws of their being but what contracted those relations ignorantly; marriage as it is being more a thing of chance and ignorance than of wisdom and self-knowledge. Upon this point too much cannot be truly said; for of all subjects which should most interest humanity, and upon which society should be most conversant, this should take the lead; yet, sorrowful to say, it is the very one upon which there is the greatest ignorance.

Self-culture is sadly neglected in rearing the young. They are thrown out upon the world with plenty of book-learning, gained from old, musty volumes, pertaining more to the past, with *its* theories, superstitions, and false notions, than to the *living* present, and with no knowledge of self or the laws that pertain thereto. They know nothing, comparatively, of self or of human nature, and therefore rush wildly, and, in most cases, unwisely, into the affairs of life, with no standard of development within themselves, no self-culture and understanding, whereby to weigh the actions of those around them, and judge the good from the bad. They are thrown out at the hands of school-teachers, to gain, in the wide world, by sad experiences often, that which, above everything else, should have been taught them in early childhood, in youthful boyhood and girlhood, and in more mature age. Thus young men and women launch forth into the world half

developed, their practical training for life left for them to gain as best they may. Fine theories and problems make up the school education, while the *problems of life* are never solved to their young minds, and nothing, comparatively, of a philosophical, reasoning, practical nature is taught them; but, instead, the young mind, in all its vast resources, is not developed, only a few superficial ideas being inculcated concerning certain authors, whose business it is to write school-books for the million. Upon these text-books rests the education of the young, almost wholly, while great principles and laws of *life*, and the revealings of nature, as she ever speaks to the philosophic mind her wonderful and beautiful lessons of instruction, are entirely omitted. Life in its reality constitutes no part of the modern scholar's study, and, when finally emerging from college, he is so covered up and cased in with knowledge (!) that there is no room for more. Nature presents her beautiful phenomena in vain, and her beautifully instructive lessons, fresh from the hand of Deity, are of no moment beside Locke, Butler, Ray, the dead languages, etc., which, at best, we can only know and forget; for they contain not living, growing life, in the hour and the day wherein we live.

Studying other persons' peculiarities constitutes not true knowledge, but rather gives a bias which closes out more *natural* inculcations. There are none so hard to convince of a truth in nature, which is a little in advance of the times, as the so-called

highly educated; because their minds have been formed and moulded by early educational teachings, which have so closed the natural avenues to the soul, and clogged up and obstructed the natural flow of thought, that they can grasp and weigh nothing except it is by the standard of their education. It is this lack of proper or *natural* education among the young that gives to society so many false notions. Young ladies are falsely and artificially educated, and grow up to know comparatively nothing of the relations of life, or the duties they are to fulfil and the proper relations to sustain in the affairs of humanity. They are taught to show the outside, rather than the inside; to cultivate taste in dressing their bodies, rather than their minds; while young men are but little better instructed, save as they spend more time in the busy world.

With such young women and men to form and give caste to society, what can we expect but that they will live as they have been taught, and rush into all sorts of dissipations and errors? They marry, and the marriage vows are sealed one day, and, perhaps, broken the next; for, with so much of wrong educational bias given to the young, with so much falsity in society, we cannot have marriage as it should be. Man had better take wrong steps in *every* other concern of life than that of marriage; for, with happy marital relationship, his life is a success.

The great creative power, in creating a world, gave no fixed, immovable standards or rules, but

made everything living, growing, changing, and progressive in its life principle. He, God, gave great powers, or conditions of life, which work ever true to the development and carrying forward of creation, — great principles of truth, which are as eternal as the universe, and suited to all time and eternity; yet they are never quiet or fixed, but constantly manifesting themselves progressively, working matter and all forms of life into higher, more refined states continually. These principles, or powers constantly create, and elaborate truth to the understanding of man in all the various phenomena of life. Every truth in nature is an expression of these Deity-forces, demonstrating to us the laws of life, as they operate to bring beautifully out all the natural forces into every conceivable form of development. These principles are the God-powers, or the universal creative energies, spoken of in our chapter upon creative power, which we call positive and negative, or magnetic and electric, heat and cold, or male and female God, — showing *duality* necessary to creation. These two forces, never separated, flow throughout the universe, diffusing themselves into every part and parcel of it in a most *intelligent* manner. They *are* the "great *I am*" principles of life, controlling the universe, borning worlds, and compiling, by slow degrees and small particles, noble man from the "dust of ages," taking on an individualized intelligence, which, when the body has served its temporal use, becomes a spirit entity, an inhabitant of eternity, having grown from

the spirit elements, the same as the body grew from the physical. Thus portions of these deific forces assume the highest individualized intelligence in man; so that man receives his life-powers fresh from the divine fountain continually, and is commanded, in the laws of his being, to make the right and proper use of those powers. He belongs to God's creation, and has a more important part to play in the great drama than any other form of life; upon him resting the proper fulfilment of his mission, as upon everything else; and in that fulfilment rests his own happiness or misery. Man is the highest development of creation, and is not foreign to nature in any respect, but grows *out* of it, subsists upon it, and belongs wholly to it, quite as amenable to the laws of his being as any other product thereof.

In every form and condition of life the creative power is silently and unceasingly at work, forming new chemical compounds continually in the mineral kingdom, and producing vegetation in ten thousand and more different shapes and varieties, and, in the animal world, fulfilling the task assigned it in perpetuating the different genera.

To create was the first work of Deity. To continue that creation, in every conceivable form of existence, is still the primary law of life; and, in innumerable different ways, far too many for man's computation, is the creative wisdom of Deity exhibiting itself in *this* world alone; while what the vastity of creative power, and its multitudinous

varieties of manifestation, in other worlds and systems of worlds in boundless space, we know not. Our greatest study is with *our own*, and *it* we are incapable of fully fathoming.

It matters not to us what is in other worlds, except as a thing of curiosity. Our duty is wholly with our own, and in it we have enough, — much more than we make good use of and rightly understand. God, we know, permeates them all, and gives of his creative power sufficient unto each for its highest good, and for carrying on his creation in beautiful harmony and order.

Inharmony — note this fact — exists only with mankind. Man makes, out of the paradise Deity placed him in, his hell or heaven, according to his just appreciation of nature, and the relations he sustains in the *universal* economy.

Self-understanding, in fully living out the laws of his being, results in the most perfect harmony and happiness to man; but he has not yet learned enough of wisdom to do this, except in a few instances. He gets from birth, in wrong marriages and education, such wrong bias, and his nature so covered up with artificialities, that he is ready to die, and pass along over the stream of time, ere he learns that to be *wise* is to be as God made him — *natural*.

Man creates in many different ways, using his powers of life continually in some direction; and as he uses them, so he creates himself, — makes himself what he is. He creates *self*, in creating other

things, every act of his life being an effort towards his own development; and that development, or creation of himself, is in accordance with the truthfulness of his acts. If he acts truthfully to *self*, he acts wisely ever, and creates in love and harmony. But this, at present, is not so with mankind. Understanding nothing, comparatively, of the laws of their being, they are very limited in truthful knowledge, and consequently cannot act with wisdom; therefore do they create themselves wrongly, and give hereditarily the effects of *wrong self-development* to whatever they do or say. Wisdom does not characterize their lives, and in creating their kind they are too often ignorant of the laws of human creation. With their misguided natures, lust, not love, rules the affections; and, to gratify the abnormal hungerings of ill-fed lives, they match in ignorance and with wrong desires, with wrong or uncongenial natures, and, therefore, create from feelings that are wrong, and from wrong sources — wrong to them, perhaps.

To create wisely, is to use our powers as God, in the laws of our natures, demands; first, that we shall create ourselves properly, by studying and living out the laws of our lives; and, second, that we shall then use those well-developed powers rightly, in giving being to other human souls.

By creating, is meant certain processes or operations of the magnetic and electric forces, through physical organs, forming new combinations. Out of the operations of these two elements results,

gradually, a world; for worlds grow by certain laws of formation, and the two forces named compile them, and then pervade them through and through, producing every form of life, animate and inanimate, the world contains. Man belongs to the world, — grows from it; so man's creative power to reproduce his kind is but portions of these two powers at work in *him*, to keep good the part he is to play in the great creative design. He gains his power to create directly from Deity, and, inasmuch as the creative power lies primary to everything else, his power to create is the most divinitized faculty he possesses; therefore its exercise should bring him nearest unto God, or in harmony with the highest, holiest laws of his being. In its exercise he should be the most pure, spiritual, and uplifted from everything low and gross, and each exercise of it should bring him more and more in rapport with the divinest ties of his nature.

Such is the true design of the creative power in man, and such use of it constitutes *true marriage*, and *only* such, whether *sanctified* (!) by priest or not. Such is one of nature's weddings, *as God directs*.

Two souls, in perfect harmony of development, blending all their feelings and desires, are necessary to the proper exercise of the creative power, and to the *true* fulfilment of our highest duties in life. Other than such is false, and bears with it, in its own productions, evidences of its falsity. Sickness,

deformity, mental and physical, and premature death, are its legitimate results. Man may gainsay the teachings of nature as much as it is in his power to do, and transgress her laws as much as he will; yet does she ever continue harmoniously on, holding over him the iron rod of destiny, and warning him continually, in the bad results which his wayward life heaps about him, that the "way of the transgressor is hard," and the wages of sin premature death to the body.

Life is something more than simply the affairs of the external world. It is an *internal* principle, or essence, flowing into the human soul from Deity, — a thing of immortality, — and requires food and training suitable to its own nature — spiritual culture and development. Were life made up wholly of the earth, possessing *only* physical desires and needs, this world's sustenance and pleasures would give it full satisfaction; but, as life *is really* something of an internal, invisible nature, giving expression to itself merely through the physical for a *time only*, that it may grow into fitness for a *future* state of existence, it behooves all of us to see that we make such use of the *physical* that the spiritual may have the best possible opportunities for expression and growth.

Were *this* world all of life, it would matter little how we spend it, and he who lived to reap the greatest amount of happiness while in it would be wisest; but as it is only a probationary school, in

which we are to fit ourselves for something better, higher, — some future existence, — it becomes of vital importance that we make diligent use of our time and means while *here*, and become good scholars, learning our lessons of life well; for all have the power to choose the position they will assume in the next life, — the amount of happiness they will have, — by the cultivation they give themselves here. As they fit themselves here, so do human beings enter upon the next life, — that life beyond the grave of the world.

This we *know;* for take the spirit from the body, and naught remains but a *senseless* mass of matter, possessed of no more life than inanimate objects around it. Every attribute, sensation, and feeling it once possessed is gone with the spirit. All that rendered it once so lovely and beautiful has fled with the immortal, and the physical goes to decay, decomposing, after having served the purpose of developing a spirit, to its atomic particles again, to serve other and useful purposes in the universal whole; while the spirit retains its love, memory, powers of life, feelings and affections, desires and uses, in every respect the same. *In the spirit is the life.* Philosophy, observation, and reason give to the thinking mind sufficient evidence in relation to the destiny and condition of the spirit after earth-life is passed; and no *thinking* mind relies upon the ignorant imaginings and fanciful superstitions promulgated from the sacred (!) desk, for evidence of

how or where the spirit goes after leaving the body. Nature and philosophy teach such minds the *truth* in regard to these things. To a *natural* thinker, life beyond the grave is as easily solved as life ere the grave yawns to swallow up the physical; for he sees and reads, in every phenomenon of the physical, intelligent demonstrations of the spirit giving expressions of itself, which teach its nature, its laws, and its life. Within *himself* he turns to read of the immortal, and scorns to receive from others' lips what is only a fact within himself; for *to* each life is peculiar. The full evidences of immortality are within each of us, and within that book of *self* we read our greatest lessons of life. It becomes evident, then, that, as the life-energies are trained *here* in the form, with what knowledge and wisdom, development and refinement, they receive thus, so do they depart for other abodes; and we cannot, in any respect, abuse those powers of life, without giving to the spirit some wrong impression. And, viewing life in this light, it is also evident that all merely physical desires and pleasures, gratified as such, are as fleeting and evanescent as they are sensual. When we use our physical senses to the highest good of the spiritual, or, in other words, in strict accordance with the laws of our natures, then results true and lasting happiness, lasting because it leaves its impress upon the spirit for *good*. Such is the proper use of the physical.

The age is ripe for progress in the manner of

living, and mankind must begin to *think* in regard to these things, — must *know why* they live, and learn better *how* to live; for "time and tide wait for no man," while God and eternity are waiting for all, ready to receive them as they *are*, and mete out to all as they *justly* deserve.

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